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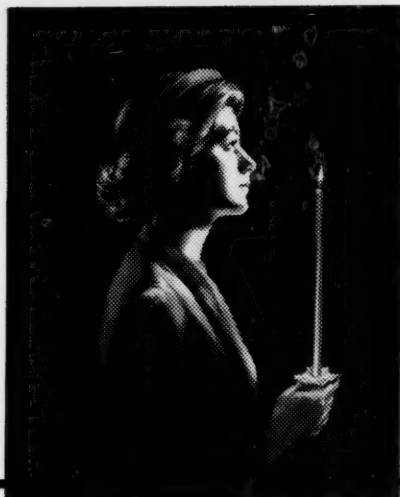
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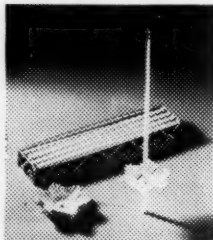
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# America

*National Catholic Weekly Review*

Vol. XCIV No. 19 Whole Number 2438

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*Editor-in-Chief:* THURSTON N. DAVIS

*Managing Editor:* CHARLES KEENAN

*Literary Editor:* HAROLD C. GARDINER

*Associate Editors:*

JOHN LAFARGE, BENJAMIN L. MASSÉ,  
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*Corresponding Editors*—WASHINGTON: WILFRED  
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*Editorial Office:*

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# Correspondence

## Praise of Protestants

EDITOR: Oliver Barres' article "In Praise of Protestants" is in my opinion excellent and useful.

Its excellence lies in the subtle and yet evident manner in which he distinguishes the praise of Protestants from the praise of Protestantism without actually pointing up this distinction.

Such an article, which embodies a distinction we often have trouble making clear, and which others, even Catholics, have trouble understanding, is certainly most useful to those who meet and deal with non-Catholics, especially on the parish level. (REV.) JOSEPH C. ALLEN  
Birmingham, Ala.

EDITOR: I thank you for printing Oliver Barres' "In Praise of Protestants" (1/28). It is high time that something be said on behalf of those Protestants who follow faithfully and sincerely their own beliefs. Since my own conversion some ten years ago, I have seen too many instances of bigoted Catholics looking down on and sneering at everything and everyone non-Catholic. I have seen students brought into the Church through the right approach, but I have seen other students positively alienated by the wrong attitude. (I am sorry to say that some priests seem as guilty as laymen in this respect.) . . .  
Baltimore, Md. WILLIAM D. HOYT, JR.

EDITOR: I want to commend your article "In Praise of Protestants," by Oliver Barres. A close study of the article brings out the appeal of Catholicism very effectively.

What makes it tick so far as Protestant readers are concerned, is the title and its friendly approach. There are those who are always over against. Then there are, too, the effective workers who seek to show forth loving kindness and appreciation of those of other faiths and opinions. That is what wins people over. It is important to make friends and influence people. That is what builds brotherhood across faith and color lines. Keep up the good work.

WALTER M. HOWLETT

Executive Secretary,

The Greater N. Y. Coordinating  
Committee on Released Time

New York, N. Y.

## Legion and Unesco

EDITOR: Myles Gannon, writing (Correspondence, 1/21) about the American Legion and Unesco, fails to tell your readers that on May 5, 1955 the Legion's Americanism Commission printed 100 copies of a report opposing Unesco. On the same day, Ray Murphy's 150-page report was presented. The next day the offices of the Legion's National Adjutant called in all copies of the "anti" report and impounded them to prevent their being made public.

Of more importance to the thinking Catholic, however, than any report are the Unesco booklets themselves. Every Catholic parent and teacher should go to the primary source for the real information on this world organization. Let every Catholic interested in Catholic education read booklet VI and also booklet V (pages 9 and 58-60) and judge for himself if this is the kind of education he desires for the Catholic children for whom he is responsible. The good nuns might find parts of booklet VI a bit repulsive for their taste and of questionable value for class-room use.

Brooklyn, N. Y.

RUTH KLEIN

## Foreign Aid

EDITOR: The item "Tactical Economics" in Current Comment (1/7) brings to light an important and currently pressing problem.

Economic assistance to the Middle East is of vital importance to the United States and the other nations of the free world. . . .

It is the opinion of this reader that there should be an adequate fund exclusively designated for use as a "ready reserve" which would be available in the event of sudden particular situations. By utilizing such a fund the free world would be able to cope with any further Soviet economic activity in the Middle East.

Carnegie, Pa.

ROBERT S. MOORE

## Modern Art

EDITOR: It might interest readers to have an article describing what is being done in Jesuit and other Catholic universities in this country to further leadership in the field of art criticism, a need which is implied in "Modern Art: How to Judge It."

There is a great need for such qualified leadership for our Catholic people. . . .

One group of Catholic art critics contends that art is neither imitation, communication nor expression, but that art is *object as form*, a theory which appears to offer shatter-proof protection against criticisms of styles which they admire.

SISTER MARY ROSALIE, S.P.  
Chicago, Ill.

EDITOR: In your issue of Jan. 14, Erik Larsen took modern art to task for failing to communicate something, for confusing the ordinary observer and for falling short of 19th-century standards.

The article seemed rather extreme from two points of view. First of all, it criticized modern artists in the mass without ever telling us who modern artists are. Mr. Larsen did not specify a single painter or school of painters as belonging to the class he condemned.

Second, Mr. Larsen's main criticism of modern art was based on the false supposition that the average citizen is the ultimate norm. He criticized an unidentified group of moderns for failing to communicate to the everyday American. It makes one wonder what would become of Greek drama, or of Hebrew poetry, or of Bach's preludes, if they were put to this so-called democratic test.

The author proposed to tell us "how to judge" modern art, proceeded to tell us to condemn it all, and never told us what we are to condemn.

THOMAS F. MATHEWS, S.J.  
Weston, Mass.

## Nuclear Questions

EDITOR: Re: "Talent in the Colleges," by Robert Morrissey (AM. 1/7). Let me protest most vehemently this apparent bewailment of the fact that we perhaps may fall behind in the race for newer and deadlier weapons. My Christianity is taxed sorely by the obligation of attending Mass each Sunday, but even I, the sometime backslider, could not see under any circumstances the justification for nuclear weapons.

Are we not taught that end does not justify means and that human necessity may not be considered when the law of God is at stake? Can country, way of life, etc., justify the presence of another Hiroshima on our conscience or perhaps something one hundredfold more ghastly than Hiroshima? Were the arrival of this letter to find Russian soldiers occupying New York, I must still ask these questions. . . .

THOMAS M. KINGHORN  
Oklahoma City, Okla.

(More letters on next page.)

# Books

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## Atomic Summit

EDITOR: In regard to your editorial of Dec. 3, "Atomic Summit," the newspaper article I read stated that the Atomic Energy Commission had turned down Thomas E. Murray's proposal [of a demonstration H-test before observers of all nations] because . . . the danger from contamination in these tests is so great. Since reading of the proposed new tests I am wondering if this danger is any less now than in November.

It seems to me we would be doing ourselves and all other peoples a far greater service to work for a ban on these tests rather than conduct bigger and more dangerous ones.

Santa Monica, Calif. M. V. SOUTHARD

## Reading Resources

EDITOR: Fr. Gardiner's "One Way to Read" in the Jan. 7 AMERICA has constructive suggestions. To his reference to resources in public and college libraries I would wish to add parish libraries.

The St. Gertrude Parish Library on Chicago's North Side offers help in developing the reading habits of its patrons to induce them "to broaden their lives through significant reading. . . ."

JOSEPHINE RYAN MURPHY  
Librarian, St. Gertrude Library  
Chicago, Ill.

## White House Conference

EDITOR: Rev. Neil G. McCluskey's trip "Inside the White House Conference" (AM. 12/17/55) was most enjoyable. In the secular and even the Catholic newspapers only the text of the conference had been given full publicity. The mechanism of the conference as aired in this article did seem inadequate, even though it was a step in the right direction. The final declaration of two people on the reports of 1,800 participants hardly seems representative of the thoughts of the conference as a whole. Private schools in America have not yet been given their proper place, but at least a nod of recognition has been received. . . .

Pittsburgh, Pa. ELAINE HOGAN

## Call for Teachers

EDITOR: May I encourage you to continue sounding the call for Catholic lay teachers as you did in your editorial "Go and Teach" (1/7)? Too little of this is done, especially in Catholic schools, where often it is thought that a student aspiring to be a teacher should normally speaking become a religious.

Many young people have the high ideals and ability to meet the tremendous need for dedicated lay teachers, but they lack the suggestion and encouragement to devote themselves to a life of teaching. Schools which fail to stress the teaching career in their vocational guidance programs are lamentably short-sighted. Let's hope the Catholic press continues to re-echo the Master's "Go and Teach."

JAMES C. SUNDERLAND, S.J.  
Saint Marys, Kan.

## "Life's" Source

EDITOR: The article by Rev. Albert Foley, S.J., (AM. 1/7) criticizing *Life's* "Dawn of Religion" story was very gratifying. Yet just a year ago AMERICA warmly recommended the book on which the *Life* article seems to be based. That book was *The Story of Man*, by Carleton Coons, who was one of the collaborators on the *Life* fairy tale. Your reviewer (1/8/55) "liked the book," and recommended it to the "general reader" without reservation.

Yet pages 67-69 and 105-113 of the book present a story not greatly different from that in *Life*. . . . The *Life* article, Fr. Foley says, does not define religion as being concerned with man's relationship to God; Dr. Coon's book says: "Religion is the sum total of behavior concerned with restoring equilibrium to the individual or group after disturbance" (p. 105). And the prophets of Israel provided this "concept of a principle of equilibrium in human affairs, which is the God of Jesus" (p. 300). . . . Swampscott, Mass. LAURENCE BURNS

## Colleges and Corporations

EDITOR: In connection with "Colleges in the Market Place," by Robert I. Gammon, S.J. (AM. 1/7), it might be noted that in the past three years the College English Association has sponsored four national institutes on the subject of "Industry and the Liberal Arts." Co-sponsoring and helping considerably to finance the institutes were such corporations as Corning Glass Co., General Motors (Oldsmobile Division) and General Electric. At all meetings industry executives were well represented.

The primary purpose of the institutes was not to get industry to give money to liberal-arts colleges, though nobody frowned on that happy prospect, but to awaken the captains of industry to the unique values liberal-arts graduates can bring to management. . . .

(BRO.) CORMAC PHILIP, F.S.C.  
Manhattan College  
New York, N. Y.

America • FEBRUARY 4, 1956

## Father John Delaney

EDITOR: The death of Fr. John P. Delaney, S.J., in the Philippines (AM. 1/28) reminded me of the debt we all owe him.

He always amazed me with his fertile mind, stimulating new ideas and encouraging Catholics to try new methods of social action. May we look for an article describing the manifold tasks to which he lent a willing hand?

I knew him briefly when he was in the United States, and we corresponded regularly about his many interests in making Christ real in the world around us. God was good to send us Fr. Delaney. May he rest in peace.

ED MARCINIAK  
Editor, Work

Chicago, Ill.

(For a note on Fr. Delaney's funeral, see *Underscorings*. Ed.)

## Religion in Public Schools

EDITOR: This is in answer to Rabbi Edward E. Klein on teaching religion in the public schools (Correspondence, 12/31/55).

It is possible to teach *natural* religion in the public schools without offense to any religious faith, as it may be taught without reference to creeds or revealed religion.

Natural religion is a proof that there is a soul, that there is right and wrong, that we are free beings, that there is a God and there is a duty to God, and that the Ten Commandments, God's law for man, are the common heritage of Jew, Christian and Mohammedan and even the pagan, as they are written on the indelible tablets of the human heart.

It is a splendid system of ethics which can be taught without offense to anyone. It prescinds entirely from revelation, basing its arguments on reason alone.

Omaha, Neb.

ALICE DELANEY

## Never So Good?

EDITOR: A couple of observations for E. S. Rigney (Correspondence, 12/24/55).

Does it hurt you to read that there are still people trying to live on less than \$2,000 a year?

My income is \$35 a week (\$1,820 a year). Of this \$35 the Federal Government gets \$4.20 in taxes. I have left \$30.80. In round figures, \$7 goes toward monthly payment of rent; \$5 provides fairly good groceries (even meat occasionally); gas for the car (a necessary means of transportation here) is about \$5. The remaining

\$13.80 must be used for miscellaneous expenses—medical and dental bills, clothing, accruals for city, county and State taxes, donations, insurance and (hopefully) a little savings.

Mr. Rigney says I "never had it so good." I am one of the lucky ones. I am alone. I have no one depending on me for food, shoes, medicine, schooling, etc. But, believe me, I know entire families who are trying to live on just such incomes. If mine goes so fast, how do they do it at all? . . .  
Lebanon, Mo. H. M. WHITE

## Pros and Cons

EDITOR: Adverse comments such as those expressed in AMERICA's correspondence column of Jan. 21 in regard to Fr. Davis' delicious article "Plain, Blunt Sociology," are disconcerting. AMERICA always has been solid and good, but as someone once remarked to me, somewhat "stodgy." Sprightly pens such as those of Fr. Davis and Fr. McCluskey, coupled with the more attractive new format, are doing much to gainsay such an opinion, and it would be unfortunate if such criticism were allowed to influence this welcome trend.

Stockton, Calif. CHARLES J. MACGREGOR

EDITOR: Fr. Davis' articles are always enjoyable, but the last one, "Plain, Blunt Sociology" (12/31/55) is tops in reading for a "down in the dumps" feeling. I expect to chuckle for many days at some of his specimens—and his comments.

Pullman, Wash. (MRS.) ARTHUR SMITH

## AMERICA in Libraries

EDITOR: The main library in our city has AMERICA available to its readers. The branch libraries, however, do not.

Wondering what to do with my past issues of AMERICA, I approached the branch librarian in our neighborhood and asked her if she would put these issues on the shelf so that they would be available to others. She (herself not a Catholic) readily agreed.

This is written with the thought that other subscribers, who are not already sharing AMERICA with anyone else, might do the same.

I think that AMERICA is a top magazine. Its news coverage, editorials, feature articles and its spiritual tone are valued and appreciated.

(MISS) TERESA M. FELLER  
Rochester, N. Y.

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# Current Comment

## STATE OF THE NATION

### Fathers Rigney and Lewis

When Very Rev. Harold Rigney, Divine Word missionary, was released by the Chinese Communists, his first remark was: "Now I know what hell is!" Through four years of brainwashing, torture and inhuman treatment he was continually urged to confess the "crime" of espionage against the Chinese People's Republic. His story appeared in many newspapers throughout the United States.

What spiritual stuff was Father Rigney made of, that he could endure and survive these horrors? Not mere physical prowess, but fiber of a very different sort enters into his composition and that of his missionary colleagues.

About the time Father Rigney was released from his torturers, his brother in religion, Fr. Gerald Lewis, S.V.D., was barred by wilful white parishioners from offering Holy Mass in the mission chapel at Jesuit Bend, La. He, too, was accused of a crime: the crime of color. He met the insults by silence, prayer and the humble dignity of a true Catholic priest.

If the Chinese torturers and the Jesuit Bend race fanatics—or their sons in the service—should ever meet, they might profitably compare notes on how little you accomplish when hatred tries to defeat love in the person of a Divine Word missionary.

### Let's be Honest about Hate

"Let us be honest men and confess that we do not like each other, that we hate universally, and love only a few, and that even those few we love we do not like."

Miss Taylor Caldwell, successful author of popular fiction, makes this warm proposal in the January issue of the *American Mercury*. She goes on to suggest that we declare both our universal hatred and our willingness to respect

each other's rights for the sake of good order.

Obviously, it is Miss Caldwell's purpose to expose the hypocrisy that advises us to be friendly because it is good for business. Her solution is forthright, but it is also pagan and blind to true human dignity. Surely she must be aware that every human person, simply because he is a child of God, has a claim not only to our respect but also to our love.

The Nazis had law and order but no respect for the human person. To have order they set up gas chambers; to advance science they used human guinea pigs. Without recognition of man's dignity as a creature of God, and therefore his immunity from arbitrary treatment, we hang by the thin thread of civilized custom. Our generation has seen how easily that thread may be severed in the name of "law and order."

### Showdown on Natural Gas

With no other legislation ready for floor action, the Senate continued last week its leisurely debate on the natural gas bill. Technically known as S. 1853, this bill would exempt the sale of gas at the wellhead from direct price regulation by the Federal Power Commission. A companion bill squeaked through the House during the first session of Congress by a six-vote margin.

The basic issue in the debate is the role of competition in the sale of gas to the interstate pipelines. Once the gas enters the pipelines, the price is regulated by FPC and the various State commissions which supervise local utilities. Opponents of S. 1853 argue that unless the price is regulated at the wellhead, FPC and the State bodies are powerless to protect consumers. All they can do is approve passing along whatever costs the pipelines incur in buying gas from producers.

Sponsors of S. 1853 contend that

competition can be trusted to keep prices in bounds. They stress that no less than 4,000 companies are engaged in the business of producing gas. When the significance of this figure is challenged, when opponents point out that the 29 largest companies, including giants like Standard of New Jersey and Phillips Petroleum, account for two-thirds of all sales to pipelines, proponents of S. 1853 fall back on another argument. They claim that FPC, in the very act of regulating the pipelines, indirectly regulates the producers, and that this indirect regulation is sufficient to safeguard the consumer interest.

Since gas producers already enjoy a 27.5-per-cent tax exemption, in the nature of a "depreciation allowance," it seems to us that any benefit of doubt in the present dispute ought to go to the 25 million consumers of natural gas.

### U. S. Labor and Communism

It could be, of course, that President George Meany of the AFL-CIO is needlessly worried about a lack of ideological "savvy" among U. S. businessmen. Maybe there is small substance to his charge, made on Jan. 19 before the Rotary Club in New York City, that "many in our American business community are not sufficiently alert to the danger of world communism." But whether he is right or wrong, it's wonderfully heartening to have the head of U. S. labor talking that kind of language.

Where else in the world today can one find the leader of a major secular labor movement berating businessmen for softness toward communism? Where else in the world does one hear a prominent secular unionist warning industrialists against trade with the Reds, lest by doing business with Moscow and Peiping they encourage further Communist aggression?

If the Prime Minister of India and his fellow neutralists in the West would take the trouble to read Mr. Meany's remarks to the Rotarians, surely they would see at once the absurdity of accusing this country of warlike intentions. Far from fearing lest U. S. workers be dragooned into war by the Chamber of Commerce, the head

of the AFL-CIO doesn't believe that our business community is pugnaciously anti-Communist enough. Yet in the unreal world of the neutralists, which Communist propaganda has helped to create, it is thought to be our industrialists who are secretly plotting to let slip the dogs of war.

Incidentally, what a difference it would make to France and Italy today, and to all Europe, if their dominant secular labor groups were as anti-Communist as is ours.

### CAIP Analyzes Coexistence

What is "coexistence in truth," which the Holy Father urged in his 1954 Christmas address? For the past year

the Ethics Committee of the Catholic Association for International Peace has been studying the idea of coexistence in all its ambiguities and its dangers. It proved to be a difficult term on which to attempt a firm moral judgment, but on Jan. 19 some conclusions formulated by the committee were finally published.

Some type of "political accommodation" is justifiable and possible in the present effort to avoid war, concedes the committee. But the question is, what type? Appeasement, or the neutralist variety of coexistence, is highly imprudent, immoral and "even suicidal." The Communist leaders have left no reasonable doubt that their aim is world domination. We must survive as free men, declares the report, rather

than lose all under atheistic communism.

The CAIP group envisages, in consequence, a kind of accommodation with the Communist world which, while avoiding war, at the same time safeguards the highest values of human culture and develops the foundations of true peace.

The authors of the report shy away, however, from specific recommendations. The practical measures for legitimate coexistence are the task of "morally motivated diplomacy" rather than a matter for abstract moral judgment. The carefully phrased statement of the Ethics Committee requires reading in its entirety. Copies are obtainable from the CAIP, 1312 Massachusetts Ave., N. W., Washington 5, D. C.

## Economic Report of the President

The general character of the President's annual economic report to Congress was already suggested by the import of his messages on the State of the Union and the budget. The country had enjoyed a year of "unprecedented" prosperity. Only a few groups, chiefly the farmers, had not shared in it. The outlook for 1956 was favorable, but the pace of economic advance would be slower. All things considered, the greater danger to the nation's future well-being remained inflation, though certain deflationary tendencies—declines in auto production and housing starts—had to be carefully watched.

### TAXES AND CREDIT

In two key sectors—taxes and consumer credit—the report strongly emphasized the inflationary potentials still present in the economy. The rejection of a tax cut in 1956 was much sharper than it had been in the budget message. A tax cut at this time, said the President, would not only be unjustified; it would be "irresponsible" as well. On consumer credit, Mr. Eisenhower was even more drastic. A foe of Government controls, who prided himself on removing the Korean-war curbs on the economy, the President nevertheless asked Congress to study the whole question of regulation of consumer credit. Though he did not believe that regulation was necessary now, he left the clear impression that the authority to impose it was a handy weapon for the Government to have in its anti-inflation arsenal.

As for the 1955 economic box score, it made the kind of reading that any President is only too happy to offer Congress and the country. The gross national product—the value of all goods and services produced—hit a record-breaking \$387.4 billion. At the beginning

of 1956, we were on "the threshold of a \$400-billion economy."

Everything except farm income reflected this roaring economic activity. Employment ran steadily at a very high level, with an average of 63.2 million employed. Average earnings of industrial workers soared \$5.79 a week to \$79.90. Corporation profits, before taxes, hit a resounding \$43.2 billion, slightly more than \$3 billion above fabulous 1951. Personal incomes climbed \$15.5 billion to \$303.1 billion. Since the cost of living remained practically stationary, the majority of the American people were better off than they had ever been before.

The President spelled this out in some detail. Though taxes continue at burdensome levels, he noted that the American people have a much higher "per-capita disposable income" than in prewar days. Compared with the late 1930's, he said, the average American was 60 per cent better off. Last year per-capita disposable income was \$1,527. In 1939, in 1955 dollars, it was only \$1,037.

### GROWING AGREEMENT

Those interested in broader aspects of economic policy will note the President's renewed confidence both in private enterprise and in the Government's capacity "to moderate economic fluctuations without becoming a dominant factor in our economy." Belief in the inevitability of the boom-bust cycle, as in the sanctity of balanced budgets, has gone the way of the horse and buggy. Except for minorities, the economic differences among Americans appear more and more to be matters of emphasis rather than of substance. Matters of emphasis, though, are not unimportant.

BENJAMIN L. MASSE

## Which Shell has the Pea?

A favorite Communist tactic is to wrap up some noble cause in one package with the party's own purposes. In China it was land reform. In South Africa it was equal rights. In both cases the carefully wrapped package fooled a lot of good but simple folk.

A bill just introduced before the State Assembly of South Carolina by Rep. John C. Hart would promote confusion by that same package-technique. It would take away tax-exempt status from any building of public worship that is used for a meeting either of the Communist party or of the National Association for the Advancement of Colored People.

Now the Communist party does not have the genuine interests of the Negroes of South Carolina at heart, whereas the NAACP emphatically does. It is bad enough that a bill proposes to penalize the NAACP. But to bracket it with the Communist party is even more unjust and misleading.

Especially liable to be confused by this move are the South Carolina Negroes. The CP is making a vigorous effort to pose as their champion. The *Daily Worker* featured—and still does—the injustice of the Emmett Till case in Mississippi and underlines other instances of racial inequity. If the State, then, passes this law, which lumps together their real friend, the NAACP, and their would-be friend, the CP, not only is the NAACP grossly insulted but the Negroes may conclude that the CP isn't so bad after all.

## OTHER LANDS

### France for European Unity?

Those who refuse to lose confidence in France, despite Communists, Poujadists and what not, are taking new hope these days from the gathering movement to integrate Western Europe's nuclear development. The leading spirit in this project is the same European-minded Frenchman, Jean Monnet, who drew the blueprint for the European Coal and Steel Community.

Ever since the French Assembly rejected the European Defense Com-

munity in 1954, much soul-searching has been going on among leading European statesmen. One of the fruits of this self-examination was the conference last year at Messina in Sicily attended by the Foreign Ministers of the six Schuman Plan nations. The Ministers resolved to press forward toward a common European market, with emphasis on integration in the fields of transport, power and nuclear energy.

More recently, a so-called Action Committee, of which some of the most powerful political figures in Europe are members, recommended to the several parliaments the immediate creation of a European Nuclear Energy Community. Like the Coal and Steel Community, the Nuclear Energy grouping would be a real supranational authority. It would mark a big advance along the road to European unity.

Though the odds are against approval, the outlook for M. Monnet's brain-child in the French Assembly is not hopeless. The Socialists and Popular Republicans are solidly committed to European unity. Powerful individuals in other parties, like Antoine Pinay of the conservative Independents, support it. There's even a possibility that former Premier Pierre Mendès-France is now ready at last to accept European union. If that is true, the unity of Europe may be closer than we think.

### Escapees are Special

The special problems of escapees from behind the Iron Curtain are explained in a very human way by Walter Dushnyck, representative of NCWC's Catholic Relief Services, in the December issue of the *International Catholic Migration Commission News* (7 rue des Granges, Geneva, Switzerland).

Since 1953, over 2,000 brave souls who fled their homes, and sometimes their families, too, in Communist dominated lands have been relocated in South American countries by the Escapee Program. Their problems are many and particular.

First of all, unlike displaced persons, who were uprooted by World War II, escapees left peacetime homes. It took a lot of bravery to slip across the frontier. Now they tend to think that their bravery should be acclaimed. It is a

hard mentality to deal with, but a humanly understandable one.

They are also inclined to compare the harsh conditions of their present life with their preconceived picture of Western prosperity, and to grumble. The grumbling stops, however, when they find that South America really is a land of promise.

Despite many difficulties, the Department of State, aided by U. S. and Latin-American private agencies, has settled the first big group of escapees. The Communists tried recently to entice them back behind the Iron Curtain. No one yielded. They are sending down firm roots.

### The Bombay Riots

At the height of the week-long Bombay riots which began Jan. 15, an editorial in the *Times of India* posed a pointed question. "Can we continue to preach coexistence abroad," asked the influential daily, "when we cover ourselves with ignominy at home?"

The issue which touched off the looting, burning and killing was the future status of Bombay, largest city in India and capital of what is now Bombay State. Last year the Government began redrawing States' boundaries on the basis of India's 14 major language groups. The Mahratti-speaking peoples of Bombay demanded a State of their own with Bombay as its capital. The Gujarati peoples, however, also felt they had a claim to the city. On Jan. 16 New Delhi announced a compromise: the creation of separate Maharashtra and Gujarati States. Bombay itself would become a Federally administered district. All week long angry Maharashtrians rioted in protest.

The ensuing chaos, which soon spread to other parts of India, added up to the first really severe political crisis the Nehru Government has faced since India became an independent republic six years ago. It showed that regional bitterness stemming from differences in language, caste and custom still run deep enough in India to threaten the position of even Mr. Nehru's Congress party. Moreover, the part played by India's Reds in fomenting the disturbances should give Mr. Nehru pause the next time he plans to discourse to the world on coexistence.

# Washington Front

Everybody is talking or writing about the President's plans for November, 1956, and the resulting confusion is so great that it would seem to require some analysis, both of known facts and some theory.

First of all, it has been held for long as an axiom of national politics that no President in his fourth year can afford to announce early in the second session of the outgoing Congress that he is not going to run. If he does, he immediately loses control of Congress, and even of his own party, and thus risks the wreck of his legislative program. So the fact that the President has so far made no explicit announcement means nothing one way or the other.

There are really two questions here: will he run and should he run? Even before his heart attack on September 24, 1955, there was a widely held opinion in Washington that, for various personal and family reasons, he would *not* run. These doubts have not been diminished since the attack.

He himself, however, has given various hints, most recently in his letter to the New Hampshire Republican committee. In this he said he never expected to be the

well man he was before the attack last September, and that he must hereafter avoid "excessive fatigue." The implication, as I see it, is, what President in these days can avoid such fatigue?

This raises another question, *can* he run? Of course he can *run*. All he will need will be five carefully prepared "shows" on TV, done by Batton, Barton, Durstine and Osborne, stage-managed by Robert Montgomery, as in the past, and he will be "in," no matter who is his opponent. But that is not the question.

The real question is whether he can stand the stress and strain of Presidential decisions for nearly five years more. Many side remarks of his have seemed to show he thinks not.

*Should* he run, no matter what? Sen. Barry Goldwater (R. Ariz.), chairman of the Senate Elections committee, keeps insisting that his sense of duty will make him run. But his duty to what? The Republican party? He owes nothing to the party. It owes everything to him. Put this same question at his Key West news conference, he said about this, as if musing to himself: "My duty? Duty to what? Who will tell me what my duty is?" At his first news conference in Washington, embarrassingly frank on both sides, he said the pressures on him were heavy, and the close-up photos of him showed a man haggard, weary and puzzled. Aren't 40 years of service enough? Why should he be pressured, as he puts it, any more?

WILFRID PARSONS

## Underscorings

**THE LARGEST FUNERAL** cortege in the memory of residents of Manila, P. I., followed on Jan. 14 the remains of Fr. John Delaney, S.J., whose death we chronicled last week ("Heart of Flame and Steel," p. 465). The minimum estimate of the numbers in attendance was 10,000; the Manila *Sunday Chronicle* for Jan. 15 estimated 20,000. Archbishop Rufino Santos of Manila celebrated the funeral Mass. The Philippines Secretary of Education and officials of the University of the Philippines were among the pall bearers.

▶ **ONE HUNDRED YEARS** of service to humanity, especially to the very poor, are celebrated this year by the Helpers of the Holy Souls, a religious congregation of sisters founded in France on Jan. 19, 1856, by Mother Mary of Providence. They now number more than 1,500 members in four continents. The first Helpers came to America some 64 years ago. The sisters nurse the poor in their homes, irrespective

of creed, race or color. They give medical assistance in dispensaries, care for old people, throw open their doors to the small children of poor working mothers, guide youth and seek in every manner possible to help those who need help.

▶ **PRESIDENT EISENHOWER**, in a message to the Catholic Press Association, expressed appreciation of the contribution made by Catholic publications "to the spiritual life of the nation" and "their concern for the moral education of young people." The President's message was sent in connection with the celebration of Catholic Press Month.

▶ **SOME 250,000 PERSONS** are victims in the United States of the crippling muscular disease multiple sclerosis (MS). It particularly attacks young adults. The National Multiple Sclerosis Society provides help for patients, as well as for physicians seeking the cause and cure of this ailment. The National

MS Hope Chest Drive, Feb. 10-Mar. 10, is organized to assist sufferers and to promote research. Chairman for 1956 is Mrs. Francis W. LaFarge, a sister-in-law of Oliver LaFarge, writer. Headquarters are at 270 Park Avenue, New York 17, N. Y.

▶ **THE CATHOLIC INTERRACIAL** Council of Chicago (21 W. Superior St., Chicago 10, Ill.) has issued a 12-page illustrated report of its manifold and highly efficient activities through the year 1955. With the enthusiastic encouragement of Chicago's Archbishop, Samuel Cardinal Stritch, the council developed a wide series of activities in high schools, colleges and community relations. Yet these are only the beginning of all that it hopes to undertake "for a stronger and better America," including work for Puerto Rican and foreign students.

▶ **SAINT PETER'S COLLEGE**, Jersey City, N. J., will hold groundbreaking ceremonies on Feb. 22 for a new campus building, Dinneen Hall, named in honor of Rev. Joseph Dinneen, S.J., president of the college 1931-37.

C. K.

# Editorials

## Tension in Taiwan Strait

Have we again come close to the brink of war in the Far East? The net result of four months of ambassadorial-level talks between the United States and Red China at Geneva has been complete failure. This fact, coupled with Secretary of State Dulles' "verge of war" article in the January 16 issue of *Life* magazine, may add up to another period of tension in Taiwan Strait. (Taiwan has now become the official name in State Department nomenclature for Formosa.)

### THE GENEVA TALKS

In a statement issued on January 18 the Chinese Reds gave their version of the Geneva talks. Accusing the United States of dragging out the conferences, they bluntly rejected the American formula for settling the Taiwan dispute. This called for mutual renunciation of force, subject to the right of "individual and collective" defense for both sides. Though Peiping called again for a conference at Foreign-Minister level to relieve "tensions," the Reds at the same time reasserted their claim to Taiwan and denied our right to assist the Chinese Nationalist defense of the island.

There are a good many reasons why the United States cannot possibly agree to a conference with the Red Chinese on the Foreign-Minister level. For one thing such a meeting would be tantamount to recognition of Red China, which we are not prepared to accord at this time. For another, Red China's position in the Taiwan dispute leaves no room for any discussion. By calling for an end to what they choose to describe as an American "occupation" of the island, the Chinese Communists are demanding that we repudiate the Mutual Defense Treaty with Chiang Kai-shek signed December 2, 1954. Our pact with the Chinese Na-

tionalist Government pledges us to help protect Taiwan and the Penghu Islands (the Pescadores) against armed attack "in accordance with constitutional processes."

### THE COMPLICATING FACTOR

Obviously there can be no backtracking from this pledge. Nevertheless, there still remains the problem of Quemoy and the Matsus, Nationalist-held islands within range of Chinese Communist coastal guns. The Reds have accompanied the war of words over the Geneva talks with artillery barrages against Quemoy, which usually signalize the periodic resumption of the "liberate Taiwan" campaign.

Do the Reds now mean to seize these islands? If they make the attempt, will we defend the Nationalist garrisons holding them? A very strong case can be made for a foreign policy which clearly defines for a potential enemy what our reaction will be under given circumstances. The Reds know how we will react if they attack Taiwan. They have never been told how we would counter a move against Quemoy and the Matsus. President Eisenhower left the issue vague in September, 1954. The statement on the offshore islands, attributed to Mr. Dulles in the *Life* article, cannot be said to have cleared the air. It does not say what he thinks the President would do now.

Since the Sino-American talks at Geneva have proved futile, is it not about time we clarified our intentions toward Quemoy and the Matsus? It would, indeed, be tragic to be sucked into a war simply because we have not made our position clear, particularly after Mr. Dulles' claim in the *Life* article that three times since 1953 we have staved off war by serving notice on the potential enemy.

## Catholic Press Month

The feast of St. Francis de Sales, January 29, ushered in, as usual, the annual celebration of Catholic Press Month. There is another saint, too, who is intimately connected with the Catholic press. He lived in an age when the Church was under most vicious and subtle attack and he did not hesitate to call the Catholic press the front line of defense and the strongest weapon for offensive action. "In vain will you found missions and build schools," cried St. Pius X, "if you are not able to wield the offensive and defensive weapon of a loyal Catholic press."

It is to the eternal credit of the Church in the United States that it has heeded this challenge of the saintly Pontiff. The Catholic press is bigger, more vigorous and enterprising than ever before. It shows, week by week, more professional competence. But those responsible for its life and growth are not of a mind to sit complacently back and bask in the glow of self-congratulation. Bishop Thomas K. Gorman of Dallas-Forth Worth, Episcopal Chairman of the NCWC Press Department, set the tone for press month celebration when he said in a news release: "The Catholic press is not yet strong

enough, not truly representative of our full Catholic potential . . . There is room for improvement in every way, technically and editorially."

This is the voice of a sane optimism and a sound realism. The priests and lay men and women who have devoted their lives to the apostolate of the press find in such an attitude the greatest incentive to work zealously to make the Catholic press realize its full potentiality.

One phase of the total work of the Catholic press tends, however, to get somewhat overlooked during press month. Most of the emphasis in the press itself is slanted toward newspapers and magazines. But it is certainly a defensible thought that Catholic books are even more important.

In this department of the press the record is impressive. According to statistics compiled by Eugene

P. Willging, director of libraries at the Catholic University of America, production of Catholic trade books for 1955 was 20 per cent above the 1954 figures. No less than 543 titles were issued last year, as against 453 in 1954.

The program for every Catholic in 1955, it strikes us, ought to be to buy *and read* Catholic books, magazines and papers. In this way the Catholic press will realize its full potential to produce what Bishop Gorman calls "well-rounded, literate Catholics." The Catholic magazine or paper will lead you, if it is doing its job well, to the Catholic books; the books will send you back better equipped to get best results from the paper, and so, through the mutual interaction of the Catholic press in its full operation, Catholic life in these United States will be deepened and broadened. Try the complete Catholic press and see if this is not true.

## 5,600,000 Little Question Marks

Week after week, month after month, the discussions go on about America's expanding school population and educational needs. One side of this vast question, however, seems somehow to have escaped the attention it deserves. We refer to the religious grouping of the little people for whose sake the educators and legislators are working overtime with slide rule and adding machine. They, in fact all of us, would do well to mull over the following facts of American life.

During the past five years almost *one out of every three* babies born in this country was baptized into the Catholic Church. There are approximately 5,600,000 Catholic youngsters aged five years and under. These comprise some 29 per cent of the total American population in this age bracket. In 1954, to take a recent year, there were in the nation just over four million births and 1,161,304 Catholic infant baptisms.

The figures for some of the individual States are, of course, even more significant. In 1954 Rhode Island had the highest percentage of Catholic infant baptisms relative to total births, with 65 per cent, followed by Connecticut with 61 per cent. New York and New Jersey both had a figure of 50 per cent. The latest complete statistics available for Massachusetts are those of 1953. In that year 63 per cent of the total births of the State figured also on Catholic baptismal registers.

Here in tabular form are the totals and approximate percentages of baptisms to births for the nine most populous States. The total birth figures, except for Massachusetts, are taken from the 1954 tables of the National Office of Vital Statistics. The total of Catholic infant baptisms is from the 1955 *Catholic Directory*. The Massachusetts figure for total births in 1953 was supplied by the statistical bureau of the Metropolitan Life Insurance Company.

	Births	Baptisms	Percentage
New York	338,315	169,534	50
California	300,958	94,373	31

	Births	Baptisms	Percentage
Pennsylvania	243,971	94,933	39
Illinois	213,055	72,211	34
Ohio	221,105	59,120	27
Texas	241,996	67,403	28
Michigan	190,669	59,441	30
New Jersey	113,427	57,486	50
Massachusetts	105,128	66,630	63

One State is being wisely realistic in its approach to future school expansion. The State Board of Education of Connecticut is currently conducting a survey of the present and future expansion needs of its private and parochial schools. On January 3, Dr. Finis E. Engleman, Connecticut State Commissioner of Education, who recently served with distinction as vice chairman of the White House Conference on Education, called a meeting of State education officials and authorities representing private and parochial schools. Out of the meeting evolved a questionnaire which was sent to superintendents of the public and private schools throughout the State.

When the survey is completed, the assembled data will be available for cooperative planning for both public and private school expansion and welfare needs. Connecticut's example could well be followed by other State departments of education. Samuel M. Brownell, U. S. Commissioner of Education, and his office could also, with profit to schools and children, borrow a page from the Connecticut book.

The nation's 5,600,000 pre-school Catholic children raise many question marks for State and Federal Governments. Those responsible for the public welfare cannot with justice lose sight of the fact that these Catholic children are Americans, whose parents have a full right to educate them in accordance with their consciences. These youngsters may not be voting citizens yet, but their sheer numbers cry out for just consideration in any government plans for our educational future.

# The Dead Sea Scrolls

*Very Rev. John J. Dougherty*

THE DEAD SEA SCROLLS have been a conversation piece for some time now, especially since Edmund Wilson published a very interesting account of them in the May 14, 1955 issue of the *New Yorker*. The conversation has been sustained by the appearance of Mr. Wilson's piece as a rather petite and elegant book that soon took its place among the best-sellers. The art of literate conversation is by all means to be encouraged, but my experience with a good deal of the conversation about the scrolls has created some doubt in my mind about its literacy. This essay is an attempt at orientation, written in the hope that it will be of some service to literacy in the matter of the scrolls.

## FINDING OF THE SCROLLS

First, a description of the scrolls is in order. Someone has expressed regret that they are called the Dead Sea scrolls, since the name suggests that they were found in the sea. The old manuscripts were found in caves in the desert of Judea at the northwestern end of the Dead Sea. They are written mainly in Hebrew, being copies of books of the Old Testament and other religious writings dating for the most part from the pre-Christian era.

The first discoveries were made in 1947. The story of the discoveries is fascinating, but it cannot be retold here. We may emphasize, however, a point that is often overlooked. The discoveries of 1947 were only the beginning of a series of discoveries covering a period of five or six years. Another point frequently missed is that three distinct localities or sites are involved, all in the desert of Judea. The first discoveries were made at Wady Qumran, the later ones in the Wady Murabbaat

and Wady Nar, all in the same general area. (Wady is the Arabic word for valley or gully.)

The earliest and most significant finds were at Qumran, in what is now called Cave I. Other caves were investigated at Qumran, and the discoveries that were made in Cave IV in 1952 are considered of the greatest scientific value. At least sixty different manuscripts were found there in very fragmentary condition.

The first manuscripts discovered were complete or well-preserved sections, such as the Isaiah (Isaias) Scroll of the St. Mark's Monastery collection, or the *Thanksgiving Psalms* of the Hebrew University portion. Many of the later scripts were found in fragments. These fragments must be very carefully cleaned, deciphered and pieced together. It means literally assembling a jigsaw puzzle in Hebrew. So the first inference of our orientation begins to emerge. This kind of work takes infinite pains and endless hours. Scholars from France, England and America are engaged in this tedious labor, and it will be years before all the work is completed and published. We must therefore stress the point that it is too early to pontificate on the precise meaning of the Dead Sea scrolls on specific scientific questions, particularly questions of a historical character, as will appear from what follows. Definitive judgments and synthesis must wait until all the materials are available for study and the experts have had their day.

So the conversation piece may be described as hundreds of Hebrew, Aramaic or Greek scrolls, mostly in fragmentary condition, a small portion of which has thus far been published. The scrolls date from different centuries, but the Qumran manuscripts, on which we shall now concentrate, are prior to 70 A.D. Archeological excavations on the ruin near the caves, called by the Arabs Khirbet Qumran (Stone Ruin), have established the fact that the "monastery" was destroyed by the Romans about 70 A.D. The manuscripts were hidden in the caves for safekeeping prior to that date, and

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*Msgr. Dougherty is professor of Sacred Scripture at the Immaculate Conception Seminary, Darlington N. J., and regent of the Institute of Judaean-Christian Studies of Seton Hall University in Newark, N. J.*



obviously were written some time earlier. Evidence from the sciences of paleography (the study of ancient scripts), archeology and microchemistry (Carbon-14 dating) converges to establish beyond doubt the fact that the Qumran manuscripts were written in the first, second or third centuries B.C., or perhaps even earlier. The debate about the early date of the scrolls can be considered closed.

#### CONTENTS OF THE SCROLLS

Clarity is the handmaid of literacy. Some clarification is therefore next in order and may be gained by a description of the basic nature of the materials. They may be divided into the two broad categories of biblical and non-biblical materials. The biblical materials are hand-written copies of books of the Hebrew Bible, the best-known example being the Isaiah Scroll of the St. Mark's Monastery collection, recently purchased by the State of Israel. Examples of non-biblical material are the works called the *Manual of Discipline* and the *Commentary on Habakkuk* (Habacuc). The first contains liturgical and disciplinary directions for members of a religious community, and the latter is a commentary on the first two chapters of Habacuc.

The biblical manuscripts are of the greatest significance. This is perhaps the most important manuscript discovery ever made. Take, for example, the St. Mark's Isaiah Scroll. It is a complete Hebrew manuscript of Isaiah from the second century B.C. The significance of this is manifest when we realize that prior to this discovery our oldest Hebrew manuscript of Isaiah was from the tenth century of the Christian era. As a result of the Qumran discovery we possess a manuscript of Isaiah in the original language a thousand years older than any

we hitherto knew of, a witness ten centuries closer to the original. That sort of thing is exciting not only to biblical scholars, but to everyone who loves the Bible.

#### SIGNIFICANCE

This dramatic fact does not exhaust the significance of the biblical scrolls. It is the point of departure for the scholar engaged in the study of the text of the Old Testament and its history. It is generally known to literate conversationalists that the best witnesses to the text of the Old Testament are the Hebrew Masoretic Text and the Greek Septuagint.

The Masoretic Text is the commonly received text of the Jews. It is based on a tradition (masora) that goes back to about 100 A.D. The Septuagint is the Greek translation of the Old Testament made by Jews at Alexandria 250-150 B.C. It is so called because of a legend that it was done by seventy (septuaginta) scholars. The precise significance of the biblical scrolls must be studied in this context, since they antedate the Masoretic Text and are close to the time of the Septuagint translation. Comparative studies of the relationships have already begun and promise to throw much light on the transmission of the Old Testament text. This is a technical and tedious study, the painstaking search for the original text in minute detail. It is not, however, sensational. It is seldom part of the conversation piece, but it is of the highest scientific importance.

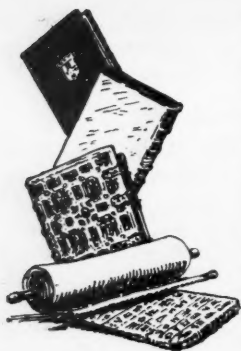
The great sensation was created by the non-biblical materials, or rather by the use made of these by a distinguished man of letters, Edmund Wilson. Clarification on this point is therefore particularly in order. Four documents from Qumran enter here for special consideration. In addition to the *Manual* and the *Commentary* there are the works called the *War between the Sons of Light and the Sons of Darkness* and the *Thanksgiving Psalms*. What are these four documents? They are writings of a religious nature originating from the group or sect which had its center at Khirbet Qumran.

This sect has been identified as Essenes—or a group closely resembling Essenes—about whom we had little information except that given in Philo and Josephus. The significance of these documents for history is that they supply us with primary sources on an aspect of Jewish religion hitherto hardly known. This point merits special emphasis for the reason that the sensational conversation centered on the importance of the scrolls for the making of Christianity—or its undoing.

#### TRANSLATION AND INTERPRETATION

Further clarification on the nature of these documents is required. In these days of propaganda, everyone is aware of the distinction between information and its interpretation. It is our purpose now to show how it is possible to arrive at sensational interpretations of the Qumran materials.

The documents were written in Hebrew in the period when Hebrew was written without vowels. The masoretic system of vowel points was elaborated centuries later. The consonantal text gives rise to the pos-



sibility of different readings. A well known example of this is seen in the Vulgate translation of Psalm 90 (91):6 - [Thou shalt not fear] "the *business* that walketh about in the dark." The reading of the new Psalter is: "the *pestilence* that roams in the darkness." The Vulgate reading (which is followed by the Douay) is due to an error on the part of the translator, who read the consonants *d v r davar* (business) instead of *dever* (pestilence).

Similarly the consonantal text of the Qumran documents may give rise to alternate readings in certain places, according to what a particular scholar is trying to prove. We do not mean to exaggerate this aspect of the case, but it is a factor and it may be critical when the meaning hinges on a single word. Add to this the fact that quite often the words of the text are scarcely legible or that lines are missing, and one begins to realize the time and careful control that are required before definitive conclusions can be drawn.

The problem of interpretation does not end there. After the text is established and a translation, at least tentative, is made, how are we to understand what we read? Let us take as an example the *Commentary*, which has the most historical references and has been explored most by scholars. What is the nature of the information? The language, which was no doubt clear to the writer and his contemporaries, is altogether vague to us. It speaks of "the teacher of righteousness," "the wicked priest," "the man of the Lie." Who are they? That is the \$64,000 question. Not one specific name or date is given in the document. Dr. Millar Burrows devotes almost a hundred pages of his book (reviewed on pp. 508-9 of this issue) to the theories on historical identifications in the Qumran documents. He asserts: "Perhaps not even one individual, group, or event has been identified with certainty" (p. 185).

#### MR. WILSON AND THE ESSENES

Returning now to the article and book of Mr. Wilson, we may describe what he has done. He has taken *one* hypothetical interpretation, that of the French scholar André Dupont-Sommer of the Sorbonne and presented it, dressed up in exciting diction, to the circle of those who can read but not evaluate. That is mischief. Dupont-Sommer's sensational and unproved thesis, adopted by Wilson, was that the Qumran documents revealed an anticipation of Christianity in the sect of the Essenes.

Allow me to give one example of Dupont-Sommer's interpretation to bring out my point and to pull this discussion together. Column eight of the *Commentary* ends in the middle of a sentence; part of the text is missing. Column nine begins in the middle of a sentence. The opening words of column nine speak of *someone* who suffered "vengeance in the body of his flesh." M. Dupont-Sommer *conjecturally* supplied the

missing words at the bottom of column eight to make the one suffering in column nine "the teacher of righteousness," and from the words "body of his flesh" *inferred* that he was a divine being. *Sic*. True, in his later work he abandoned this and much of his theory, but Mr. Wilson has written just one article, which gives unmerited life to a hypothesis already discarded by its author.

No doubt the popularization of the technical is always more than a little problem. In an ideal state, popularization would wait upon the services of the scholars, especially in areas where the religious sensibilities of people are involved. There would be better timing and better popular books. In the real world, we can only assure the reader that the origins of Christianity have nothing to fear from daring hypotheses and sensational journalism. Sober study of the scrolls will throw light on a phase of Jewish religion previously little known, and thereby illuminate more fully the world in which Christianity was born.

Affinities already appear between the scrolls and the New Testament in language, ritual and organization. This is nothing new. There are affinities between the ritual of the Synagogue and that of the early Church, between the language of the New Testament and that of the Apocrypha. The revelation of Jesus did not cut off the goods of the older revelation or the creative gifts of man in which God reveals himself. Neither does the Church as is proved by every Roman basilica and Chinese madonna.

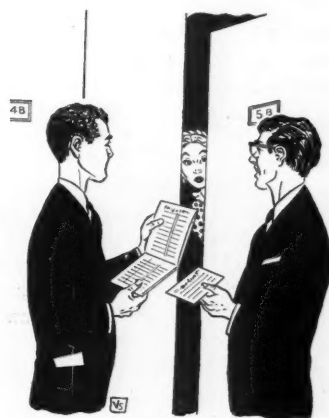
#### Essenes and Christians

First, and of this there should be no question, there remains a tremendous chasm between Qumran thought and Christianity. No matter how impressive the terminological and ideological similarities are, the difference that Jesus Christ makes between the two cannot be minimized. Therefore we do well to avoid any policy of hunting for Christian parallels to every line of the Qumran writings. The Essene sectarians were not Christians, and the recognition of this will prevent many misinterpretations. On the other hand, it is even more incorrect to turn the early Christians into Essenes. In his second volume on the scrolls, Dupont-Sommer rejects some of the wild conclusions that were based on his first work. Yet he still states: "Christianity, I repeat, is not Essenism: it is 'an Essenism', said Renan." We do not think that the adaptation of Essene terminology and ideology to Christianity in the New Testament makes Christianity *an* Essenism any more than the use of Platonic terminology and ideology by the Fathers makes it a Platonism. Christianity is too unique to be classified as any earlier "ism."

Raymond E. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles" (II) *Catholic Biblical Quarterly* XVII, 8 (Oct. 1955), p. 571.

# "Operation Doorbell" in Louisiana

John A. O'Brien



LOUISIANA LAST FALL was the scene of one of the most unusual, far-reaching and significant projects in the convert apostolate ever undertaken in America. It was called "Operation Doorbell" by the thousands of Catholic men and women who went from door to door in a systematic effort to call at every home in the entire State. Back of it were many weeks of careful planning and fervent prayer.

At the invitation of Archbishop Joseph F. Rummel of New Orleans, Bishop Jules B. Jeanmard of Lafayette and Bishop Charles P. Greco of Alexandria met at the archbishop's residence to consider the feasibility of launching a Crusade for Souls, similar to the ones conducted in recent years in various other dioceses. Fortunately, the bishops of these dioceses had prepared albums giving a complete picture of the methods they had pursued with such signal success.

Bishop Charles F. Buddy's pioneer campaign in the San Diego Diocese (Am. 5/17/52) had netted nearly a thousand converts and an even larger number of reclaimed fallen-aways. Archbishop Joseph E. Ritter's campaign in the St. Louis Archdiocese gained more than a thousand converts and brought back great numbers of lapsed Catholics. Crusades in other dioceses—Raleigh, Wheeling, Covington, San Antonio, Charleston, Dallas-Fort Worth—had achieved results.

## CATHOLICS LAG BEHIND

After careful study of the reports of these campaigns, the bishops of Louisiana decided that they should take advantage of such a wealth of experience and apply similar methods to extend Christ's kingdom in their own State. Influencing their decision doubtless were two other facts. The first was the findings of the

*Catholic Digest* survey on conversions, published in the June, 1953 issue. This showed that of all the Christian groups in the United States, Catholics show the least interest and make the least effort to recruit new members for their faith.

Specifically, the survey disclosed: 1) that 59 per cent of Protestants tried to win adherents as compared with only 28 per cent of Catholics; 2) that 43 per cent of Protestants succeeded as compared with only 17 per cent of Catholics; 3) that the chief difference between the two groups in convert-making effectiveness, however, is that the percentage of Protestants who try to win converts is more than twice as large as the percentage of Catholics.

The second fact was the astounding growth of certain sects which are particularly active in the door-to-door apostolate. Outstanding among these are Jehovah's Witnesses. From a membership of 40,000 twenty years ago they have skyrocketed to the staggering total of 580,000 today—an increase of some 1,400 per cent. If Catholics had achieved the same increase, the whole world would be Catholic today.

The bishops of Louisiana decided the time had come for action and for action on a large scale. They determined to launch not merely a diocesan-wide campaign but a unified, simultaneous crusade throughout the entire State. Thus far the largest unit of the convert crusade has been the diocese or the archdiocese. The far-seeing members of the Louisiana hierarchy perceived many advantages in coordinating and unifying the efforts of their priests and parishioners to launch a simultaneous crusade that would reach every home in the State. Its very magnitude would give it a momentum that could not otherwise be achieved.

Catholics are noted for their conservatism, their clinging to the ways of the past and their disinclination or at least slowness to adopt new methods of procedure. But if not only one bishop but all the bishops of a State join in a concerted appeal for priests and parishioners to undertake a new missionary project, their subjects

*Rev. John A. O'Brien, professor of post-graduate apologetics at the University of Notre Dame, has long been engaged with voice and pen in the apostolate of conversions. He took part in the Louisiana and other Crusades for Souls.*

cannot fail to be moved by such an unusually impressive appeal. Nor can they fail to respond. There is the feeling that everyone is in on this and no one wants to be left out.

#### JOINT PASTORAL

Accordingly the bishops issued, not three separate pastorals addressed to their respective flocks, but one joint pastoral addressed to all the Catholics of the State and signed by the three ordinaries. It was read on the same Sunday at all the Masses in every parish church, chapel and mission in Louisiana. By 1 P. M. Sunday, September 11, 1955 every Catholic knew that the Church in Louisiana was in the business of winning converts with all its manpower and resources.

In their pastoral the bishops reminded the faithful that as members of the Mystical Body of Christ they have the divinely imposed obligation of seeking to share that divine life with their churchless neighbors. It isn't a matter of whim or caprice, of liking to do it or not liking to do it, but of simple obedience to the divine command, "Preach the gospel to every creature." God will hold each one of us to strict accountability for the use we make of the opportunities and graces given to us to fulfil that duty.

The pastoral called upon all the faithful to engage in a month-long crusade of prayer that the Holy Spirit might shower upon the churchless people of the State the precious grace of faith. This spiritual preparation, for the active campaign of house-to-house canvassing was stressed as indispensable for the fruitfulness of the enterprise. God alone gives the gift of faith, and He gives it usually in answer to humble, persistent and fervent prayer.

Instead of calling the project by its usual designation, a Crusade for Souls, the pastoral termed it a Catholic Census and Information Program, a name first used in the St. Louis crusade. The workers called it "Operation Doorbell." In so doing they hit the nail squarely on the head for, as they quickly discovered, that is essentially what the project was.

#### THREEFOLD OBJECTIVE

The bishops pointed out that the purpose of the campaign was threefold: 1) to secure an accurate census of all the Catholics in the State; 2) to locate indifferent and lapsed Catholics and help them return to the sacraments and a more faithful practice of their holy religion; 3) to invite churchless friends, neighbors and interested non-Catholics to inquiry forums or classes to be held on two nights a week in every parish in Louisiana.

For two months before the canvassing began, the three diocesan newspapers carried the same series of weekly articles carefully explaining every phase of the undertaking. Even after the canvassing got under way, the series continued for an additional month and a half, so that the project would be kept uppermost in the

minds and in the prayers of the faithful. Each article presented the pooled thought and suggestions of the three ordinaries. The articles were supplemented by a series of sermons preached in all the parishes of the State. These provided spiritual motivation and kept before the faithful the duty of spreading the faith to their non-Catholic neighbors.

The bishops made it crystal clear that the campaign was one of good will, kindness and love. The canvassers were to engage in no arguments but were simply to extend an invitation in a kind and neighborly manner. Courtesy, friendliness, kindness and understanding were to characterize their every word and deed. They were directed to offer to accompany the inquirers to the forums and to remain with them at each lecture till the latter felt at home. They were likewise directed to arrange for baby-sitters where necessary.

#### CAMPAIGN EQUIPMENT

Knowing that the number of homes to be canvassed would preclude the workers from spending much time at each home, the bishops provided the canvassers with census cards and suitable pamphlets to increase the fruitfulness of their work. They provided their workers with 19,000 copies of *The Apostolate to the Millions* to give them a complete picture of the remarkably successful San Diego crusade.

They supplied them with 230,000 copies of *Finding Christ's Church* to enable them to leave a copy with each family that was willing to look into the credentials of the Church. For careless, indifferent or fallen-away Catholics 63,000 copies of *Come Back Home* were provided. In addition, the canvassers were furnished with 150,000 copies of *Why Attend Sunday Mass?* to leave with Catholic families to deepen their fidelity to this important duty.

In short, the bishops provided the canvassers with a total of 462,000 pamphlets, all designed to make each visit yield the maximum fruit. Getting a Catholic pamphlet into a home, the bishops felt, was like getting a missionary to talk to its members for an hour or so. In addition, the canvassers were supplied with more than a million census cards which would record every significant item of information. Never were bishops more generous in supplying workers with abundant tools to fulfil their task most effectively.

The climax of the preparatory period was reached at the Candlelight Mass at Pelican Stadium in New Orleans, where the crusade was formally launched. This



was set to begin at six o'clock. Archbishop Rummel went down to the stadium at three o'clock to check on some details. Already hundreds were streaming into the stadium, three hours in advance.

#### AN INSPIRING PLEDGE

"When I saw such multitudes coming in at that early hour," remarked the archbishop, "I could scarcely restrain my tears. Surely God will bless the prayers, sacrifices and labors of all these people with an abundant harvest."

As if in answer to the prayer of the venerable prelate, 50,000 people, packing every foot of the stadium and swarming around it on the outside, pledged themselves as follows:

I solemnly promise on my word of honor that I shall strive to the best of my ability to share the precious treasure of my holy Catholic faith with those who have it not. This I shall do by my fervent prayers, by the good example of an upright life, by explaining my Catholic faith, by loaning Catholic literature, by bringing my churchless friends to Mass, to other devotions, and especially to the inquiry forum in my parish.

In this way I shall strive to win at least one convert and reclaim one fallen-away each year of my life. So help me God! In the name of the Father and of the Son and of the Holy Ghost.

#### "BETTER THAN A MISSION"

"The effect of this crusade upon my people," remarked pastor after pastor, "is better than a mission. For the first time in their lives they feel they are 'on the team' instead of being left sitting supinely on the sidelines. Now they are convert-minded, proud of their holy faith and eager to share their treasure with others. They never really appreciate their faith until they strive to share it with others."

Never have bishops set a more inspiring example for their flocks. They went throughout their respective dioceses to speak to the priests and laity in all their deaneries. They traveled hundreds of miles to spark every meeting with their presence and their words of encouragement and inspiration. Similar too was the zeal and enthusiasm of their priests and parishioners, who stood 100 percent behind their chief shepherds in this crusade.

God, who wishes all men to be saved and who is the giver of every good and perfect gift, will not fail to shower His blessings and graces upon the courageous and far-seeing bishops, the zealous priests and religious, and the devoted faithful who put their corporate shoulder to one of the most significant and far-reaching projects ever undertaken for the spread of Christ's Church in America.

The Catholics of America can help mightily by remembering this and similar crusades in their daily prayers, Masses, Holy Communion and acts of penance and self-denial.

## After Jesuit Bend

### Stephen P. Ryan

LOUISIANA ALONE among the States of the deep South can boast a sizable concentration of Catholics within its borders—a legacy from the days when the present State formed part of the vast colonial empire of France. Cajuns in the bayou country, Creoles in New Orleans and the present-day descendants of Negro slaves cling zealously to the faith of their forefathers, as do the sons and daughters of later immigrants from Italy, Dalmatia, Germany and Ireland. Today, indeed, within the boundaries of the Archdiocese of New Orleans and its suffragan Diocese of Lafayette there are more Catholics than the combined total to be found in Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Arkansas and Tennessee.

The South today, and especially the deep South, is in violent ferment over the question of racial segregation in public schools. The U. S. Supreme Court on May 17, 1954 declared that laws imposing such segregation were unconstitutional. Since then there has been an upsurge of racist demonstrations, and white-supremacy, pro-segregationist organizations have come into being in various States. One naturally asks oneself what has been the role of the Catholics of Louisiana in this crisis, which ultimately involves principles of the natural law and Christian morality.

Within the so-called "border" areas of the South there had been moves towards racial integration in parochial school systems well in advance of the 1954 decision of the Supreme Court. Total and successful integration had been accomplished in the Archdioceses of Washington, St. Louis and San Antonio. Because of the high concentration of Catholics in Louisiana, it was felt by many that this deep South State would show the way

*Mr. Ryan, chairman of the English Department of Xavier University, New Orleans, is a member of the Commission on Human Rights of the Catholic Committee of the South.*



in an area where racial tensions are strongest and where regional prejudices are most deeply rooted. Recent events, however, have proved how difficult the task will be; and, while the situation is, in no sense of the word, hopeless, proponents of racial integration in Louisiana's parochial schools are realizing, many of them for the first time, the complexities of the problem.

In the early summer of 1955, Archbishop Joseph F. Rummel of New Orleans, in response to questions as to the possibility of integrating the schools under his jurisdiction, replied to the effect that there would be no integration "this fall," that is, in the fall of 1955. The difficulties confronting His Excellency after the statement may well be imagined. Assumptions of a completely unwarranted nature were made by both sides. The white-supremacy forces immediately scented an implication that no integration "this fall" meant integration "next fall." The pro-integrationists were visibly unhappy that no immediate action was taken.

It most certainly is not my part to pronounce judgment as to the rightness or wrongness of Archbishop Rummel's stand. His opposition to racial segregation is well known and has been emphasized time and again in his pastoral letters and public pronouncements. What has taken place within the past six months, however, shows that the initiative now lies with the forces favoring continued segregation. They have pushed a vigorous campaign which virtually amounts to defiance of their spiritual leader, and which betrays a pathetic lack of knowledge of the teachings of the Church relating to the race question.

#### JESUIT BEND AND ERATH

The unhappy incident at Jesuit Bend, a small mission station a few miles from New Orleans, has no direct link with the matter of school integration; but it does indicate with cruel clarity the lengths to which some misguided Catholics will go to preserve an outmoded and thoroughly discredited social pattern. Some white members of the Jesuit Bend mission refused on October 2 to permit a Negro priest to offer the Holy Sacrifice of the Mass in the chapel. Their refusal was met firmly and responsibly by the archbishop, who closed the chapel until such time as the Catholics in the area would make it quite clear that they would be willing to accept the services of any priest he might send them. The after-results have been anything but heartening. Not only has there been no submission, but a large number of Catholics passed a resolution, highly insulting in both tenor and content, which reiterated their unwill-



ingness to allow a Negro priest to minister to them. An attempt by the archbishop to present his views at a meeting in the parish hall was abandoned when only five people appeared at the scheduled hour.

Another instance of open defiance of the Church occurred in the small town of Erath in the diocese of Lafayette. Here in mid-November a lady who had been teaching catechism to integrated classes for many years without any trouble was set upon and severely beaten by two women. Bishop Jules B. Jeanmard of Lafayette acted promptly and excommunicated the assailants. The excommunication was later lifted after both had made reparation.

#### RACISM RAMPANT

Greatly disturbing, however, was the fact that parishioners of Erath listened to and applauded the inflammatory remarks of a member of a violently pro-segregation organization who claimed to be voicing the official sentiments of his pastor (in a nearby community) and those of a council of the Knights of Columbus. The chancellor of the diocese exposed this individual in an editorial in the diocesan weekly newspaper the following week. He pointed out that the man in question was not listed as a member of the parish he claimed to represent, being completely unknown to the pastor, and that he was not on the roster of the Knights of Columbus. The chancellor then proceeded to flay the hate group to which the speaker belonged and to show that its platform and propaganda were in direct conflict with the teachings of the Church.

Since the fall opening of the parochial schools in the Archdiocese of New Orleans there has been increased activity among Catholics opposed to integration. A resolution adopted by the Dads' Club of a metropolitan parish demanded that the archbishop postpone school integration "indefinitely." The resolution passed by an enormous majority; and during the last three months of 1955, similar resolutions were passed by other parishes in the New Orleans area. That the whole setup was carefully planned by a well-organized group is shown by the identical wording of the resolutions and by the fact that an anonymous letter outlining proper procedures for securing passage of anti-integration resolutions has been sent to parents' groups in every New Orleans parish.

The scenes at meetings where such resolutions were passed were far from edifying, as the courageous few who dared to voice opposition were howled down. One particularly outrageous incident of which I have personal knowledge involved a much-decorated veteran of World War II who happens to have been born in a foreign country (he has been an American citizen for many years). When this man rose during a parents' club meeting in his parish to point out the teachings of the Church as they affect the racial issue, he was called a "foreigner" and advised to "go back where he came from." And this from fellow Catholics.

In the Diocese of Alexandria, in the northern part of the State, it was distressing to note that pressure groups, including the local newspapers, were able to secure the closing down of the Shreveport branch of Friendship House, which had been carrying on its interracial program with some success for several years. The situation there was somewhat more complex than appeared on the surface, however, and other factors than local hostility to the work of the Friendship House group may well have been decisive in shaping Bishop Charles P. Greco's policy in ordering the shutdown.

#### REASONS FOR HOPE

There are gleams of hope in this picture. The Commission on Human Rights (the New Orleans Catholic Interracial Council) has made efforts to publicize the correct position and to make the Church's official views known to the community by press releases and public forums. The same type of work has been carried on by the college students' interracial commission, SERINCO. Some alert pastors, by prompt action during meetings, have been able to head off the passage of anti-integration resolutions by their parochial parents' groups. In some parishes where invitations were extended to informed clerics and laymen to address parish societies on the subject of race relations there has been in evidence a willingness to learn the Catholic position. Many diocesan organizations are integrated: for instance, the Holy Name Societies, the Legion of Mary, high-school sodalities, the Archdiocesan Council of Catholic Women.

Many Catholic laymen prominent in business and professional life have made their positions clear in both talks and articles advocating an end of segregated patterns within the framework of the Church. Priests in ever increasing numbers are making known the social doctrine of the Church from the pulpit and in the classroom. All Catholic diocesan papers in the State have taken a strong anti-segregation position; and the editor of one of them, Millard F. Evans of New Orleans, editor of *Catholic Action of the South*, won this year's James J. Hoey Award for interracial justice.

It may reasonably be assumed, I believe, that genuinely partisan adherents of positions opposing or favoring segregation form but a slim minority among Louisiana Catholics. It is the great majority—the mass in the middle who have not as yet taken any positive stand—who must be reached; and I am afraid that the wrong side is reaching them. As I said above, the present initiative is with the segregationists. There are

many factors strengthening their appeals at this time: fear, human respect, the traditions of the region, the well-known conservatism of the South.

Above all else, there is the average Catholic's ignorance of the Church's true position on the race question. With reference to this last point, we enter, of course, upon a strange game of "passing the buck," with charges and counter-charges flying about wildly. Many laymen, for example, insist that they "never heard these things before," and imply that all this business about the morality of integration is some new-fangled doctrine recently discovered by opponents of segregation.

There is nothing easier than judging the past in the light of today's happenings; but it does seem clear that one of the sad mistakes of the past was the setting up of separate parishes for whites and Negroes. Unhappily, the result has been a freezing of the segregation pattern within the framework of the Church in the South. It is bearing its fruit today. The separate parish is bitterly resented by many Negroes within the Church. It certainly acts as a deterrent to many outside the fold, who point to its existence as evidence of bad faith on the part of the Church and who therefore find it a genuine stumbling block in the path of conversion.

One must conclude that the sanguine hopes of those who believed that it was "all over but the shouting" must be modified in the light of present conditions. But the truth will prevail. The enemy is fighting a last-ditch battle for survival, a battle which is doomed to go against him. The side of right and righteousness cannot rest, however; we must fight propaganda with propaganda, words with words and action with action. The bishops and priests of the Southland need our prayers in the difficult days ahead, the days of decision. But they are on the side of truth and justice; and that "new South" of which so much has been said and written *will* become a reality—perhaps much sooner than we think.

The major obstacle to the conversion of the American Negro is the attitude of white Catholics themselves. As the Negroes have become more educated, they have grown aware of the extreme discrepancy which exists between such an attitude and the real spirit of the Catholic Church. They read of the great pronouncements of the Holy Father, the Head of Christendom, and contrast his words of friendship and affection with the unfriendly attitude of the people next door. They are particularly sensitive when they find Catholics practicing such discrimination in the church itself . . .

*The Work of the Catholic Church Among the Negroes in the United States.*

Report issued March 1950 by Fides Documentation Service, Rome, an agency of the Sacred Congregation for the Propagation of the Faith.



# Let's Go To The Library

*Dorothy Richards*



Are you looking for an interesting, inexpensive and worthwhile family activity which will take your family out of the TV doldrums? There are many such activities: visiting the art museum, the zoo, nearby shrines and memorials, local parks and amusement grounds, manufacturing concerns. But each one has a drawback or two peculiar to itself.

The activity we discuss here has scarcely any disadvantages; and, from our own family experience, we can recommend it whole-heartedly to any family group, old or young. It is to visit the library *as a family*. Some of you will immediately protest that you would never think of disturbing the peace and quiet of the library with your lively youngsters. "Her children," I can just hear you think, "must be little Milquetoasts, ever so quiet and mousy. But ours! they're regular, red-blooded cowboys and Indians." Sometimes I wish ours really were Milquetoasts. We have often, when the noise became almost too much for nerves to stand, organized a quieting trip to the library.

From past visits to the library, our children know that it is a Quiet Zone. Loud, boisterous play is left outside the doors, and everyone is willing to abide by the rule of low and only necessary talking.

## READY FOR THE FORAY

If you are not yet in the habit of paying family visits to the library, a little advance preparation will pay big dividends in pleasure, as well as in pride in your well-behaved children. For example, it is important to find out how many books you may draw out on one card or at one time. You may have four children and each one may want four books. But the rules say only eight books may be taken at one time; obviously someone will have to give up. Settle this and other similar details beforehand, because the check-out desk is no place for a family crisis.

*Dorothy Richards is the pen-name of a Cincinnati housewife who, before her marriage, taught for some years in the public school system in Michigan.*

Children, being naturally selfish, will forget that Mother and Dad would also like to select a book or two. They must be reminded that parents also are people. Especially with the pre-schoolers, you will have to forewarn them that after Mother and Dad have taken them to the children's section and helped them to find a good book, then Mother and Dad will go to the adult section to do a little browsing of their own. Most libraries are small and intimate enough so that you will be within sound or sight of each other; the little ones will have no fear of losing a parent.

Keeping the rules ensures that everyone—you, the children, the librarians, the other patrons—will have a fine time. But, of course, even after you have coached the children on library etiquette, don't expect angelic perfection. Do be prepared for some hi-jinks, especially when the 2-year old discovers the drinking fountain. Allow a couple of trips to the fascinating flowing waters, then be firm. If necessary, cut your visit short; the next time the drinkers will know that you mean it when you say only one drink.

Another hazard is the step-stool which seems to be standard equipment in most libraries. What child can resist such an obviously climbable object? Under your watchful eye, let the child climb the step-stool once or twice, then call a halt. The stool is *not* a toy. Of course, if the little ones want to sit on the steps to look at their books, no one—not even Mother—will object to that.

If you have small children and have done any amount of sight-seeing with them, you know what a temptation it is for them to run and/or shout in any large building. The smaller the child and the bigger the building, the louder the noise, is the way it seems to work out. Fortunately for the blushing parent, most libraries aren't too large; and, by staying close to the child, you can help him control this primitive and overpowering urge to raise the echoes. And on a second or third visit to the library, your little noisemaker will console you by being a model of quietness. At least that has been our experience.

Once you have passed these initial trials and have become happily familiar with the library, you can all settle down to the enjoyment that awaits a family who make frequent trips to the library a part of their agenda. We sincerely feel that the many family visits to the library have made and kept us very close-knit. There is scarcely a better way to become friends with your children than by having mutual friends in the world of books.

We began the habit of library visiting during the baby-buggy and stroller stage, and many a time we left the library balancing a baby on one hip and a stack of books on the other. Since the library was close to the shopping district, we seldom bought groceries without a side trip to the library for a load of books. Sometimes we overdid it. Take one stroller, three small children, a dozen books, one large sack of groceries; add to this mélange half a watermelon and four ice cream cones ("impulse items"), and the homeward journey, mostly downhill, can be a real obstacle course. We must have amused the neighbors!

### STUFF OF MEMORIES

Library visiting may seem like very unsophisticated fun to most people. It certainly is. But it is the stuff that family memories are made of. I'm sure the children will remember for a long time the visit we made to the newly opened main branch of the Cincinnati-Hamilton County Library. We toured the first floor, oh-ing and ah-ing at the beauty and newness of everything; we stood behind the boys as they examined the huge world globe. "Is the world really that big, Dad?" "Hey, here's where we live." We sat in the posture chairs; we peeked out at the garden-terrace and promised to come back when the weather was pleasant; we ran our hands over the tile walls and said isn't this sparkly stuff pretty.

Then we went upstairs. As we filed in and filled the small elevator, the operator said, "Well, is this a class or something?" "No," said Dad, "just our family." The elevator man turned around, "One, two, three, four, five, six. Are they all yours?" To the giggles of the children, we assured him that they were, indeed, all ours. "By golly, you don't hardly ever see that kind of family any more," was his comment.

To inculcate the habits of good reading, which is almost the same as saying to establish the reading habit, both parents must work together. If Mother would rather play canasta or watch TV, Dad's efforts to get the children to read will have poor results. Or if Dad is a do-it-yourself fan who spends most of his time in the basement workshop, then Mother will have uphill work trying to convert the children from TV or comics to something more mentally substantial. But working together, making a family project out of the library, they will almost at once begin to see results.

Put a well-illustrated, factual book on rockets, jets and space travel into an 11-year-old's hands and see how fast he rejects the space comic. Is junior hypnotized by the Range Buster, the Rodeo Riders or other cowboys? Then pick any of several books which tell in picture and text the story of our early Western history.

Is one of the children interested in bugs, insects or flowers? The librarian can show him many fine books which tell him who's who in the world of nature. The library is a wonderful civic resource and, though statistics tell us that more people than ever before are reading more books, we still think that the library is too little used.

### TREASURES AND APATHY

The library has many treasures to offer families: the wonderful world of books, first of all; a host of ideas for that what-shall-I-do-now mood; excellent "how-to" books for every age, taste or talent; story and music hours for children and adults; films and music for teachers, youth leaders, counselors; visual aids, reference and information services for everyone with a legitimate need.

Families who have no library readily available to them must, it seems to us, do two things. First, they must convince themselves that reading in the family is of prime importance; and second, make an extra effort to provide library service for themselves. One way might be to take out a non-resident card from the nearest large town, and to use the extension or mail service of that library, or of their State Library. It will be harder than usual, of course, for such families to make books their good companions, but the hardship may make the books that much more precious to them.

With our six children, we know how easy it is to slump in front of the TV and let someone else entertain us. Going to the library may require some effort, but not too much; especially when the children, knowing how much fun the library is, are eager to cooperate. "Oh, boy! the library," and the youngsters fall over each other trying to get to the washbowl first. Even the four-year-old is helpful: "You wash Tony, Mother, I can take care of myself." And she does. Soon fatigue is replaced by a sense of happy anticipation. Who knows what new treasure we may find this time—perhaps another *Twenty-One Balloons*, by Du Bois.

As parents, we have to remind ourselves sometimes that the training and education of our children rest primarily in our hands and only secondarily with the schools. For this reason, we should use every opportunity to open worlds of knowledge to the growing minds of our children and to stimulate their intellectual curiosity. The childish "Let's look it up at the library" may well be the beginning of a scholarly research habit.

So forget any inhibitions you may have about taking a bunch of lively youngsters to the library. The librarian will welcome you sincerely. She is as much interested as you are in fostering the reading habit in your children.



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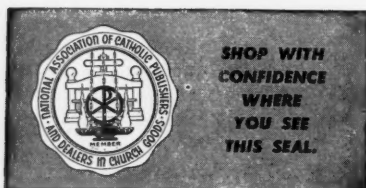
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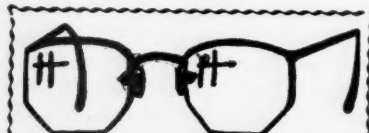


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## BOOKS

### More about the Dead Sea Scrolls

**THE SCROLLS FROM THE DEAD SEA**  
By Edmund Wilson. Oxford. 121p. \$3.25

**THE DEAD SEA SCROLLS**  
By Millar Burrows. Viking. 415p. \$6.50

Since 1947 the forbidding northwest shore of the Dead Sea has become the focal point of one of the most significant biblical enterprises of our times. From the caves high up on the jagged cliffs has come a treasure of ancient manuscripts which will occupy students for at least the next decade. Definitive publication of the Dead Sea (Qumran) scrolls is still in the initial stages, but articles of a technical nature are multiplying.

Until recently the American public had heard little about these documents which have proved so exciting to the little world of biblical scholars. A synthesis was needed which would describe the history of the discovery and its significance.

The first serious effort to meet this need must be credited to Edmund Wilson, whose book is a fascinating, readable and generally reliable account of these remarkable manuscripts. Besides digesting many of the important articles that have appeared in the past few years, he has tramped over the site of the discovery. His expert guide on the trip was Père Roland de Vaux, the famous Dominican archeologist, who is probably the greatest living authority on the scrolls. Conversations followed with competent scholars whose published views are helping to bring into focus the historical and theological problems connected with the scrolls.

From all this comes a report which describes the history of the find, the Essenes from whom the scrolls emanate, the excavation of their community center and, finally, some tentative views on the significance of the scrolls for the New Testament.

In addition, the author's flair for literary portraiture gives us unforgettable pictures of Metropolitan Samuel, Père de Vaux and others. Mr. Wilson's description of the bleak and awesome Dead Sea region is unsurpassed.

One chapter, the fifth, is the weak spot in the synthesis. Mr. Wilson seems

to think of dogma and divine revelation as something apart from and contrasted with history. But Old Testament revelation is the account of God's uninterrupted dealing with His people in history. And a religion whose pivotal truth is the revelation that the Word was made flesh cannot be indifferent to historical events. If the scrolls can illuminate that historical process, well and good.

In the same chapter Mr. Wilson speaks about a perceptible tension among the religiously committed scholars, a fear that they might turn up something damaging to faith. In Jerusalem, during the summer of 1953, the only tension I noticed among the scholars was the fear that the Bedouins would make off with more of the manuscripts and sell them in the open market. The clandestine forays of the elusive tribesmen give reason for such apprehensiveness on the part of scholars, Christian and Jew, who are patiently working to reconstruct a key period of religious history.

At the time of the discovery of the scrolls in 1947, Dr. Burrows, chairman of the Department of Near Eastern Languages and Literature at Yale University, was director of the American School of Oriental Research in Jerusalem, though it was not until Feb. 28, 1948 that he first learned of the manuscript find.

From the beginning, Dr. Burrows recognized the antiquity of the scrolls along with their value for biblical studies. In fact, his own seminar on the Habakkuk Commentary at the American School in March, 1948 represents the earliest concerted effort to deal with the new material. Since that pioneer undertaking, it can be said without exaggeration that the majority of biblical scholars throughout the world have given more care and attention to the scrolls than to any other phase of biblical research. Unlike most discoveries of the past, the scrolls provide material of absorbing interest for both the Old and New Testaments and especially the latter.

Since it is impossible to give any adequate idea of all the good things

in Dr. Burrows' book, and, above all, of his clear and fair-minded evaluation of the many hypotheses advanced by scholars, we must be content with indicating his position on some of the major points that have arisen. The question of dating, for example, is of capital importance.

The converging evidence of archaeology, paleography, text and language, points, we are told, to a date between approximately 100 B.C. and 70 A.D. for the scrolls of Wady Qumran. These include the two Isaiah scrolls, *Habakkuk Commentary*, *Manual of Discipline*, War Scroll and the *Thanksgiving Psalms*, to name only the most important. The manuscripts and fragments from Wady Murabbaat, south of the Qumran area, come from the early Christian period.

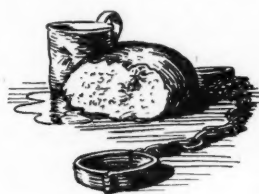
The Jewish sectarian community which left its library in the Qumran caves shows many affinities with the Essenes without being completely identified with them. As for the relation between the sect's literature and our earliest Christian documents, impressive similarities are more than balanced by very significant contrasts, as Dr. Burrows shows in some detail.

After seven years of patient toil on

this subject Dr. Burrows can write:

It has been said that the discoveries will revolutionize New Testament scholarship. This may perhaps cause some alarm. There is no danger, however, that our understanding of the New Testament will be so revolutionized by the Dead Sea scrolls as to require a revision of any basic article of Christian faith.

One more feature must be mentioned in this extremely valuable book. No less than 65 pages are given over to reliable translations of the most important manuscripts, thereby putting the



reader into more vital contact with the thought and practice of the "Covenanters." They have long since fled the silent and desolate wastes of the Dead Sea region; but in Millar Burrows they have found a faithful executor.

FREDERICK L. MORIARTY, S.J.

## On Catholic Teachings

### FUNDAMENTALS OF CATHOLIC DOGMA

By Dr. Ludwig Ott. Edited in English by James Canon Bastible, D.D. Translated from the German by Patrick Lynch, Ph.D. Herder. 519p. \$7.50

German scholars are famous for first-rate handbooks; this is a splendid specimen. It covers the field of dogmatic theology and is translated into clear, readable English. It is divided into five sections: the unity and trinity of God; the creation and elevation of man; Christology and redemption; grace, the Church and the sacraments; and the last things.

What Arregui has done in Latin and Jone-Adelman in English for moral theology, this book, like Tanquerey's *Synopsis*, does for dogmatic theology. The editor says that it is "quite the most remarkable work of compression of its kind that I have encountered," and I agree with him. It gives the statements of the Church, the Bible, tradition and reason, within limitations of course, along with brief historical and doctrinal scholia. Excellent summaries are given of disputed questions, such as predestination and theories of

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WRITE FOR BULLETIN A

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the Mass. The select bibliography, however, would be more serviceable if it included more English titles and less Latin, French and Italian titles, which are often inaccessible to the average priest.

The book arouses only one misgiving. In order to print it in a single volume, the publisher has had to use a variety of smaller types. However, the pages are broken up by the use of italics and bold type. No one will mind the print if he wishes merely to consult a point, and here the table of contents, the index and bold type will be of excellent service.

This handbook is highly recommended to priests engaged in pastoral works or in teaching religion in high school or college. For educated laymen it is a fine summary of what the priest learned in the seminary in his courses in dogmatic theology.

BERNARD J. MURRAY, S.J.

### THE CHURCH TEACHES

By Jesuit Fathers of St. Mary's College,  
Kansas. Herder. 354p. \$5.75

Every English-speaking person seriously interested in a knowledge of theology will welcome the appearance of *The Church Teaches*. Priests and seminarians have long been familiar with Denzinger's *Enchiridion Symbolorum*, a collection of important documents of the Church on doctrinal matters, but the Latin and Greek in which these documents there appear have always been an insuperable barrier to the average informed layman. It is to be assumed that English and American Catholics will from now on know precisely what the Church teaches officially by having recourse to this carefully translated volume, where the documents are presented in readable English.

*The Church Teaches* has the further advantage of containing recent pronouncements of significance not included in the last edition of the *Enchiridion*. Thus the letter of the Holy Office to Archbishop Cushing (1949) on "salvation outside the Church," and excerpts from the encyclical *Sempiternus Rex Christus* on the Incarnation, constitute valuable additions. This volume has also wisely supplied the Vatican Council's first draft of the Dogmatic Constitution on the Church, a document of considerable importance strangely omitted from previous editions of the *Enchiridion*.

However, there are regrettable omis-

sions in this book also. Naturally the editors were forced to be selective, but one misses Leo XIII's *Diuturnum Illud*, the importance of which for modern theories of government was pointed out by the Bishop of Brentwood in the *London Tablet* for April 11, 1953. And it was surely not lack of space which compelled the omission of Pope



Pius XII's brief but noteworthy reference in *Humani Generis* to recent Eucharistic errors.

Perhaps, too, it would have been better to assign a separate section to the Roman Pontiff rather than to mix the documents concerning his position and authority with those regarding the Church. But on the whole one can only rejoice at the book's grouping together of documents according to subject matter rather than chronologically. The useful marginal references to the corresponding paragraphs in Denzinger's work is also to be praised. Only the price of the book is exceptionable, and undoubtedly the prospect of limited demand explains that. The presumption is not too great, however, that this volume will be more widely requested than was expected. J. EDGAR BRUNS

### Wind, Sea and Stars

#### ON THE WINGS OF THE WIND

By Cmdr. David C. Holmes, USN, and  
Marvin Pitkin. McBride. 204p. \$3.50

Perhaps there is no area of science that holds more interest for the general public than weather. Perhaps, at the same time, there is no area of science that can hold more terror for those engaged in its practice than weather prediction. Frequently businesses, armies and even the fates of nations may depend on whether or not it rains tomorrow. In the later chapters of *On the Wings of the Wind*, the authors make this very clear with a number of telling examples.

Since both Cmdr. Holmes and Mr. Pitkin are concerned with meteorology in the U. S. Navy, it is not too startling to find that at times their stress on the importance of meteorology leads

them into making larger claims than the present state of the science warrants. But we can easily grant them their enthusiasm, because those of us in any way connected with physical science realize that weather prediction,



short-range or long-range, involves a tremendous number of uncontrollable variables which can upset even the most careful analyses.

For the layman, the book gives an excellent picture of the atmosphere in which we live, its vagaries and its effects on peoples, places and things. In several instances the descriptions of storms become almost as dramatic as the storms themselves. This is particularly true of an account the authors give of a tornado in which they were caught. They also describe the new and hazardous method of plotting hurricanes by having a naval observation plane fly directly into the "eye" of the storm. Despite a few slips in some elementary physics, the book is an excellent one and should give any reader a better picture of the world in which he lives.

JAMES BERNARD KELLEY

#### THE WONDERFUL WORLD OF THE SEASHORE

By Albro Gaul. Appleton-Century-Crofts. 238p. \$5

I approached this book with a measure of misgivings, for I feared that it might be another of those sticky contributions to the "O my!" school of nature-loving. How pleasant to realize, as the pages turned, that my fears were ungrounded.

This volume attempts to increase the enjoyment of those who visit or live near the seashore by explaining in simple but accurate language the interrelationships of species with species and of each species, whether plant or animal, with its physical surroundings.

The author has performed his task in admirable fashion. He has avoided the mere cataloguing of facts and is innocent of over-emphasizing the un-

usual in order to attract the unsuspecting reader. All who read the book will be grateful that Mr. Gaul writes straightforward prose and not the so-called "poetic prose" which is so suffocating after a few pages but is currently popular among certain writers of natural history.

This book is not designed for the professional biologists, although they might well read it to learn how readable prose is written. It is intended for the ordinary reader who is curious about the animals, plants and environment of the seashore.

Life in the various zones of the beach, on rocky coasts, in tide pools, in salt marshes, and in and around harbors, rivers and estuaries is discussed in enjoyable fashion. In the chapter on harbors and estuaries, the author points out the unfortunate results which stem from pollution of these waters by man and his varied activities. He makes a sane plea that reasonable measures be taken to improve the situation.

A good index makes the book easy to use. Nature-lovers, amateurs or professional, will enjoy it.

CHARLES G. WILBER

#### JOURNEY DOWN A RAINBOW

By J. B. Priestley and Jacquetta Hawkes. Harper. 289p. \$3.50

Lemuel Gulliver rides again! Only, in this reincarnation, his luggage bears the initials J. B. P. and he concentrates, not on Lilliput or Brobdingnag, but instead studies and deals out some stiff criticism of the neo-Yahoos who inhabit all corners of our 20th-century, neon-lit civilization.

Hackles will rise on thin-skinned Texans' necks at the left hooks, uppercuts and roundhouse wallops which Priestley aims at Houston and Dallas. However, he is not really attacking these towns, nor Texas or the Southwest. Rather, he is fighting the galloping decline of values which afflicts our modern society everywhere. He calls the system of high productivity, mass communications (mostly advertising), inflation and materialism, "Admass." Dallas and Houston are simply two typical centers of Admass; he might just as well have chosen New York's incredible ant-heap or the smog-shrouded maze that is Los Angeles.

Admassians are in a hurry, but are

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going nowhere; willy-nilly they confuse change with true progress; they defy technology, bigness and wealth. At their worst, they are hostile to intellectualism and art; at their best, they are too busy with important things like cars and TV.

To dramatize just how far we have slipped into this comatose civilization, Miss Hawkes contrasts Admass with the traditional life of the New Mexico Indian pueblos. The contrast is, of course, enormous. It is so great that the two civilizations, living side by side, have a cultural Grand Canyon between them.

This book might have been better had both authors devoted their time to Admass, leaving Zuñi and Sandia Cave for another day. They might have seen more of the "rebels" who fight the billboards, the roadside slums and their graveyards of rusting car carcasses, and the noise and stink of auto-intoxicated America. A lot of Americans are in this fight—Texans included—and have no love for a phony culture.

Now and then one of Priestley's punches is wild, but for the most part he hits his mark. Whether right or wrong, his criticisms make interesting, challenging reading and, of course, J. B. P. has a knack for putting together colorful words in unusual, but sensible and thought-provoking, sequences.

The authors love America and the Southwest and they see some hope in counter-revolutionaries who are unwilling to sell American culture and values down the river for "a fast buck." There is hope, but this report should serve as a storm signal. It is perhaps later than we think. RICHARD H. DILLON

## THE CHALLENGE OF LAW REFORM

By Arthur T. Vanderbilt. Princeton. 184p. \$3.50

By any measure, Judge Vanderbilt is a great judge. This slender volume proves it. The judge is at home in politics and history, is an able craftsman in the law, is detached and realistic about the strains and stresses of the constitutional structure. He is more than an onlooker in civic matters, as his public career shows, and is himself what he claims law students should



aim at being—"intellectually alert and open-minded, tolerant of everything except wrong."

The bench and the bar, he claims, have created a good deal of disrespect for the law in that they oppose its modernization. They refuse to learn new rules of procedure and methods of work. Lawyers are not adverse to using surprise, technicality and delay to win a case, ignoring the fact that the courts exist primarily for the benefit of the litigant and the state.

Judge Vanderbilt severely scores an elected judiciary. Ours, he says, is the only English-speaking common-law country which popularly elects the bench. This "anomaly" he correctly

traces to the Jacksonian era. An elected judiciary can be too easily manipulated or tempted under political pressure. Where compromise is necessary between an appointed and elected judiciary, Judge Vanderbilt advocates the American Bar plan whereby a judge runs, not against an opponent, but against his own record.

Telescoping some other procedural reforms, Judge Vanderbilt recommends: pre-trial conferences for promoting quick decisions, a fuller responsibility of the entire court for opinions, emulating business administration techniques and reducing the use of juries.

When bench and bar and public (the judge has some nice things to say about lay assistance and initiative) bring the legal machinery up to where it will serve as a vehicle of justice, it will then be time, he thinks, to re-evaluate our substantive law. It is to the law schools that he turns, since "they have an accumulation of specialized legal knowledge... that is available nowhere else, and they have the best available environment for undertaking such a task."

JOSEPH MENEZ

## INTEGRATED EUROPE?

By Michael T. Florinsky. Macmillan. 182p. \$3.50

Russian-born Dr. Florinsky, now a member of the faculty of Columbia University, presents a realistic analysis of European integration which is concerned with three principal questions. They are: why and how the issue of European integration assumed its present prominence; what has actually been done from the end of World War II to the spring of 1955 to advance the economic, military and political unification of Europe; and what practical conclusions can be legitimately drawn from this experimentation.

Having discussed European integration with cabinet ministers, leaders of international organizations and rank-and-file citizens, Dr. Florinsky concludes that the basic reason for attempting the unification of Europe is the nature of Communist doctrine. Were the issues involved better understood, the rejection of the European Defense Community Treaty by the French would have come as less of a shock.

Dr. Florinsky admits that Jean Monnet's arguments in favor of federation are engagingly straightforward and simple; however, he effectively marshals facts and sharply analyzes developments

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which cut through the "illusions" of the federationists. Monnet, for instance, holds that federation would mean a large home market which would bring economic stability and security. Dr. Florinsky, on the other hand, denies



that a single market is a prerequisite to technical and economic advancement. Many small countries—Switzerland, Belgium, Sweden—have overcome postwar difficulties with greater ease and success than Great Britain and France.

Comparison with the United States, which provides a popular argument in favor of European union, is scored by Dr. Florinsky. This is a fallacious simile in so far as the States of America have grown together under the same institutions and are bound by ties of a common language and a common historical and cultural tradition. The opposite, according to Dr. Florinsky, is true for Europe. (However, a common heritage is one of the chief arguments of federationists).

Though Dr. Florinsky's reasons are well-founded and convincing, there is one principle which he fails to consider. This is the principle of risk, which Yves Simon, in his *Philosophy of Democratic Government*, declares to characterize the evolution of every democratic organism. The unification of Europe involves risk.

This is an accurate, scholarly and very well written work, in which complex notions are explained in simple non-technical terms. Dr. Florinsky concludes that progress has been made in the field of military defense, but there has been no real advance toward economic and political unification because the idea is basically irreconcilable with historical traditions and realities of the movement.

JOHN J. NAVONE

#### NOTRE DAME OF PARIS

By Allen Temko. Viking. 305p. \$6.75

The cathedral of Notre Dame of Paris was erected at one of the great crossroads of history. The flow of history past the edifice has been continuous; almost as continuous as the flow of the river Seine past the Ile de la Cité on

which it is located; or as the age-long flow of foot and wheel traffic on the centuries-old Paris roads. The history of the cathedral's construction is a vital part of the medieval history of France.

Notre Dame was erected also at one of the great artistic crossroads of the era. Its construction was a focal point in the development of the magnificent French Gothic architecture. All of the inspiring Gothic cathedrals were erected substantially within the same 100-year period. A common vivid, fervent religious faith and spirit informed them. That general spirit was particularly evident in the Paris cathedral: Notre Dame was a major link in the Gothic chain. Many of the characteristic engineering and architectural features of the Gothic style were initiated or further developed in its construction. Hence all the elements essential to make

a great book are inherent in the physical and spiritual facets of this fascinating subject.

Unfortunately, the young author of this book was not capable of a full and just development of the possibilities of his subject. He does offer abundant information on the political and social events and forces during the cathedral's construction, and on the architecture, sculpture and stained glass of the time. He should have stopped while he was within the limits of his knowledge.

His greatest shortcoming is a lack of proper knowledge and understanding of the religious matters involved. He should have avoided such foolish and offensive references to the Blessed Virgin Mary as:

Mary—Notre Dame—Our Lady of Paris! The cathedral is consecrated utterly to the supreme Christian goddess; the clear gray eyes of the



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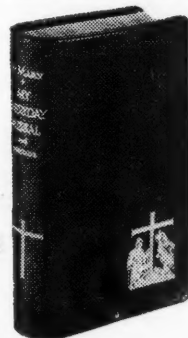
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Master Builder were Mary's eyes. Her wisdom entered him divinely, as Pallas would enter a Greek; she was a Trinity in herself, or rather, in Coulton's phrase, virtually a fourth person of the orthodox Trinity.

His better judgment should have saved him also from such meaningless, gratuitous generalities as:

They [the people of the time] could not meet the present moral standards of Topeka—still less, perhaps, of Kiev. As for the conduct of the clergy, the Church prefers silence.

Perhaps silence on the other faults of the book is kindest. Better books on this rich subject are available.

LAWRENCE E. MAWN

#### THE VIRGINIA EXILES

By Elizabeth Gray Vining. Lippincott. 317p. \$3.95

"Now, more than fifteen years from its first conception," says the author on the dust jacket, "it is finished." The impetus for this wish came with her discovery of a little-known incident during the Revolutionary War, the harsh experience of a group of Philadelphia Quakers who, without trial and without appeal, were banished to Virginia because "in their general conduct and conversation they evinced a disposition inimical to the cause of America."

With Washington at Valley Forge, and the British at the city gates, no one could be neutral. Members of the Society of Friends, whose religious teachings opposed oaths and war, became the easy victims of a Congress now over-vigilant and consistently deaf

to the repeated assaults of the remonstrances and petitions of the accused.

Elizabeth Gray Vining, herself a Friend and an active member of the American Friends Service Committee for post-war reconstruction, tells this story of her co-religionists with earnest-

REV. FREDERICK L. MORIARTY, S.J., is dean of the theological faculty and professor of Old Testament and Hebrew at Weston College, Weston, Mass.

REV. BERNARD J. MURRAY, S.J., is chairman of the Department of Theology at Canisius College, Buffalo.

REV. J. EDGAR BRUNS teaches Sacred Scripture in the Graduate School at St. John's University, Brooklyn.

JAMES BERNARD KELLY is a consultant on technical industrial research.

CHARLES G. WILBER is a biologist working at the Army Chemical Center, Maryland.

RICHARD H. DILLON is on the reviewing staff of the San Francisco Chronicle.

JOSEPH MENEZ is assistant professor of political science at Loyola University, Chicago.

LAWRENCE E. MAWN is a frequent contributor to architectural journals.

ness and sincerity.

All but one of the major characters are historical. In presenting them Mrs. Vining allows herself little of the latitude generally assumed by writers of

historical fiction. In her desire to be authentic and her reluctance to invent the traits that would make them flesh and blood, she leaves them, with the exception of the saintly John Hunt, mere shadows and names scarcely distinguishable from each other.

To keep the plot in motion, however, Mrs. Vining depends largely on the imaginary character, Caleb Middleton, and in him proves her skill in the creation of real people. Serious-minded, impetuous and confused by the usual perplexities of youth, he has a sharp word for a verbal opponent and a keen eye for a pretty face. How he solves his spiritual dilemma, how he finds his love and wins her provide the climax and give fictional form to the whole account.

MARGARET KENNY

## THE WORD

*And the grain that fell in good soil stands for those who hear the word, and hold by it with a noble and generous heart, and endure, and yield a harvest (Luke 8:15; Gospel for Sexagesima Sunday).*

The faithful reader of the four best of all good books, the veritable theological histories or historical theologies by Matthew, Mark, Luke, John and the Holy Spirit, will occasionally stumble over a particular sentence as if it were a strange, new saying which he had never seen or heard before. With sharpened attention the reader will next carefully examine the familiar, surprising statement. Then he will discover the lucid truth that lay there all the time, waiting patiently for his dull wits to comprehend it.

The closing sentence of this day's liturgical Gospel neatly contains a compact, workable formula for Catholic lay holiness.

The first step in the long, slow process of truly growing in the love of God is, necessarily, to *hear the word*. That is to say: the initial requirement for any sort of union between creature and Creator is, not unreasonably, docility on the part of the creature.

We must all remind ourselves periodically that though, by God's mercy, we rightly deal with the Divine Majesty as with a friend—I do not speak of you any more as My servants . . . I have called you My friends—we yet do not treat with God our Lord as with an equal. In our relationship to

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the Supreme Being that which must first and always be rebuked in us is self-sufficiency.

Unpalatable as the truth is to our natural pride, no man is in any real sense self-sufficient, least of all with reference to God our Lord. Our essential posture toward the Deity is one of humble petition; our most becoming and most necessary act is the act of acceptance.

We mortal men are *not* charged with the government of the universe. We things of clay do *not* house in our heavy heads all truth. We creatures are in no position, kneeling before the most high God, to issue directives and make demands and swing a deal. In every conceivable sense of the phrase, the earnest Catholic man must *hear* the word. As Christ our Saviour once declared openly to His foremost adversary, *There is life for him [man] in all the words that come from God.*

Having made shift, then, to *hear* the word, the devoted Catholic man must next *hold by it with a noble and generous heart.*

High and splendid objectives are inevitably costly. A wise old priest once remarked about those quite sincere young men who turn from a feasible religious vocation in order to marry: "What they don't understand is that heroism is needed. We would *all* like the more pleasant things." Neither can lay holiness be purchased at bargain rates. Even for the man who is not summoned to leave all things for Christ, holiness remains the *pearl of great cost* for which, in many small ways, the layman will regularly have to *sell all that he has* if he is to secure it.

*And endure.* It may well be that for all who are concerned to grow supernaturally, to lead really fine Catholic lives, to advance in the dear love of Christ, the decisive virtue will prove in the long run to be patience. A man who would be on closer terms with God must be patient, endlessly patient, in so many ways, with things, with people, with himself, yes, and with God.

In truth, our God is for now a hidden God, and we all seek Him in a kind of darkness that is lightened only by faith. Let us be content, so. Let us cling to the certainty that He is nearer than we think. And let us go straight on patiently striving and patiently searching and patiently loving.

*See where you do not see, hear where no sound comes through,  
Go where you cannot go, and God will speak to you.*

VINCENT P. MCCORRY, S.J.

## THEATRE

THIRD PERSON, offered at the President by David Clive, is the story of an emotional triangle that falls just short of wrecking a marriage. Andrew Rosenthal's play is not a smoothly written



job; but after a tedious first scene, when he is exasperatingly slow in getting his story started, the play suddenly becomes interesting.

The central characters of the story, which begins before the opening scene, are a veteran of one of our recent wars, his wife and a soldier who shared his dangers. The veteran, a captain of infantry, has been living with his wife and young daughter about a year when

his wartime buddy shows up and is invited to dinner. The dinner guest stays overnight, over the week end, and on and on. Eventually the husband has to decide which he loves more, his wife or their house guest.

Deviation seems to have a strange fascination for some playwrights, who do not always handle the subject as tactfully as Mr. Rosenthal in this instance has done.

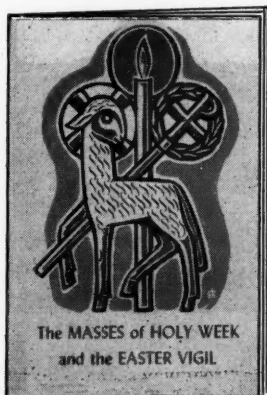
THE GREAT SEBASTIANS. While drama is a basically serious art, there are times when it can be frivolous or have a fling at insouciance without losing a mite of its essential dignity. That is the strongest, and perhaps the only, excuse the dramatist has for descending to the frivolous level of the entertainer.

Unhappily, few of our native playwrights are capable of writing frivolous drama without crossing the line that divides the humorous from the salacious. As a result we see too many plays like *Janus* and *Lunatics and Lovers*, but never a *Midsummer Night's Dream* and only rarely a delirious farce like *The Matchmaker*.

The latest native sons to try their hand at writing mercurial drama are the veteran collaborators Howard Lindsay and Russel Crouse, authors of the "melodramatic comedy" now residing at Anta Theatre, but soon to move to another location. While they have writ-

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ten a clean and humorous play, their best since *Life with Mother*, it lacks the light touch and light heart of authentic risible drama until Alfred Lunt and Lynn Fontanne take hold of it. Whether or not the play was tailored for the Lunts, as rumor has it, it is true that no other pair of actors could fill the roles so well.

The Sebastians are a husband-and-wife team of variety artists who mystify European audiences with a mind-reading act. They are concluding their last engagement in Prague on the day when Jan Masaryk dies, by suicide or murder, causing the Iron Curtain to clank down sooner than expected. There is suspense in their efforts to escape and delicious humor in their vanities and backstage squabbles. The opening scene, where the Sebastians are performing their mind-reading act, is hilarious.

Bretaigne Windust directed the production, Raymond Sovey designed the settings, and Miss Fontanne's frocks were contributed by the Mainbocher studio. The producers are Messrs. Lindsay and Crouse.

THEOPHILUS LEWIS

## FILMS

**HELEN OF TROY.** The Trojan War looks wonderful in this WarnerColor, CinemaScope epic. Photographed for the most part in Italy and utilizing the frozen lire of an American company, the picture teems with extras, sieges, storms at sea, hand-to-hand combat, classical architecture, ancient machines of war, revels and orgies and chariot chases, not to mention at least one thousand ships and of course the famous wooden horse. As a spectacle it has few peers in the matter of size and has been directed by Robert Wise with considerable vigor and good generalship.

On the other hand, for *adults* looking for mental stimulation, the picture is no substitute for *Tiger at the Gates*, the literate, poetic, socially satiric and altogether absorbing examination of the Trojan War by Jean Girardoux and Christopher Fry, which is currently gracing the Broadway scene. The screen play of Helen of Troy is as simply-mindedly naive as *Tiger at the Gates* is complex and sophisticated. The film's basic premise is that Helen and Paris were a couple of high-minded youngsters who were continually frustrated by coincidence and the villainy of others

in their efforts to do the right thing. In order to propound this non-traditional thesis it has been necessary to convert all the Greeks, most especially Menelaus (Niall MacGinnis), into scoundrels and boors. It has also been necessary (and this required real ingenuity) to leave parts of the story out and obvious conclusions undrawn. As a result of this misapplied sentimentality, the picture comes perilously close to being an ancient Greek soap opera.

Most of the supporting cast—Sir Cedric Hardwicke, Stanley Baker, Robert Douglas, Torin Thatcher—is composed of stalwart, capable British actors. Helen and Paris are played respectively by Italian Rossana Podesta and French Jack Sernas. They are personable young people whose acting ability is impossible to assess because their English dialog has been "dubbed in" by someone else. The dubbing is remarkably unobtrusive, but should either performer acquire a sufficient command of English to seek a career in American films, the confusion of voices could well prove a serious drawback. (Warner)

**RANSOM** is the second play originally written for TV to find its way into the movies. It seems unlikely to attract the attention or praise heaped on its illustrious predecessor, *Marty*. In format the picture is something of a thesis drama. An industrialist (Glenn Ford) learns from the police that the chances of getting a kidnap victim back alive are precisely the same whether ransom is paid or not. Consequently he refuses to pay the \$500,000 demanded for the return of his kidnapped young son. He posts the sum, instead, as a reward for the apprehension of the criminals in case any harm comes to the child.

If kidnaping is to be stamped out, the picture seems to be saying, its be-reft victims must thus summon the courage to destroy the crime's profit motive. For his adherence to principle in making the fearful decision the film's hero is raked thoroughly over the coals both by his emotionally distraught wife (Donna Reed) and by public opinion, which brands him an inhuman monster. Still, for *adults* the point is worth making. The trouble is that the film makes it within the limitations imposed by the picture tube. Blown up onto a full-size screen, the story has not sufficient depth or individuality to support the oppressive weight of its subject matter.

(MGM) MOIRA WALSH

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